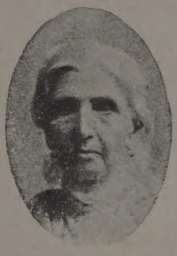
The RELIEF SOCIETY MAGAZINE



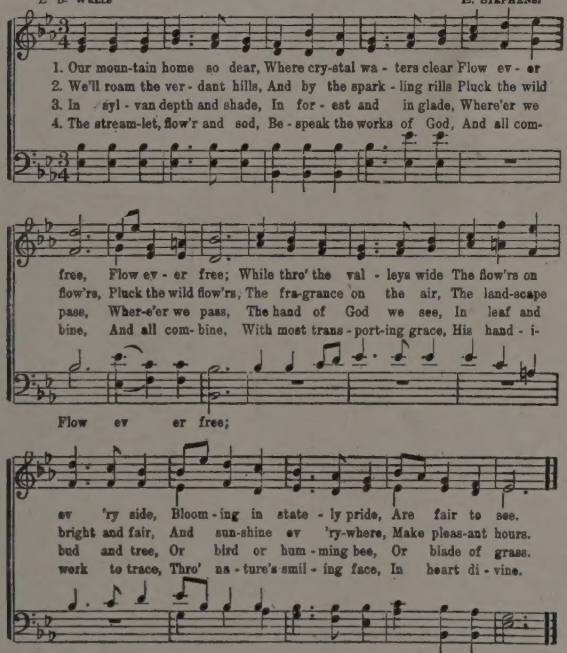
Emmeline B. Wells

Prof. Evan Stephens

No. 26. Our Mountain Home So Dear.

(Transposed.)

E. B. WELLS — E. STEPHENS.


1. Our moun-tain home so dear, Where cry-stal wa - ters clear Flow ev - er
2. We'll roam the ver - dant hills, And by the spark - ling rills Pluck the wild
3. In syl - van depth and shade, In for - est and in glade, Where'er we
4. The stream-let, flow'r and sod, Be - speak the works of God, And all com-
free, Flow ev - er free; While thro' the val - leys wide The flow'rs on
flow'rs, Pluck the wild flow'rs, The fra-grance on the air, The land-scape
pase, Wher-e'er we pass, The hand of God we see, In leaf and
bine, And all com- bine, With most trans - port-ing grace, His hand - i-
Flow ev er free;
ev 'ry side, Bloom - ing in state - ly pride, Are fair to see.
bright and fair, And sun-shine ev 'ry-where, Make pleas-ant hours.
bud and tree, Or bird or hum - ming bee, Or blade of grass.
work to trace, Thro' na - ture's smil - ing face, In heart di - vine.

ORGAN OF THE RELIEF SOCIETY OF
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VOLUME VIII **FEBRUARY, 1921** NUMBER 2

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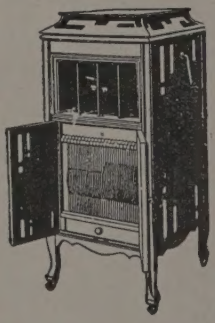

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Baby Dear

By Abbie R. Madsen.

Shut your weary, tired eyes,
Baby dear, Baby dear.
Let me hold you ere time flies,
Baby dear!
Twilight shadows softly creep,
You should be in slumber deep,
Heaven guard you while you sleep,
Baby dear.

Soon these little feet will go,
Baby dear, Baby dear.
In many paths I do not know,
Baby dear!
Just this one thought comes to me:
When you leave us, will you be
Not too proud to bend the knee,
Baby dear?

I would be with you all day,
Baby dear, Baby dear.
But your path will lead away,
Baby dear.
You will meet conditions new,
Heaven grant you may prove true;
That is all I'd ask for you,
Baby dear.

SIR PHILLIP HERBERT SAMUELS' FIRST PUBLIC RECEPTION IN JERUSALEM

THE

Relief Society Magazine

VOL. VIII FEBRUARY, 1921 No. 2

The Jerusalem of Today.

Jerusalem is rebuilding rapidly. Palestine resounds to the hum of Hebrew industry, while her hills smile under the fields of ripening grain planted by the amicable hands of descendants of both Judah, Esau, and Ishmael. In the heart of every Latter-day Saint these are singing phrases which begin with prophecy and end with praise.

Madame Mountford, born, brought up in Jerusalem, and yet of Russian parentage longed with an unspeakable longing for the redemption of her native land and its release from Turkish bondage. She died two years ago, in March, just a few months before the fall of Jerusalem and the entrance of the English troops. We may be sure her spirit witnessed the triumph of righteousness in the realms to which she had flown.

Unless the student is somewhat familiar with current literature, the rush of events, connected with rebuilding Jerusalem and rehabilitating all Palestine, seems unbelievable if not miraculous.

This office is in constant receipt of Zionist information which startles the imagination and fires prophetic fancy. Since the unusual occupation of Palestine, nearly two years ago, Jews all over the world have been hastening preparations for a complete occupation of their long-time divorced home-land; but not until this past eight months has it seemed possible for the golden dreams to come actually true. The *Magazine* has related in detail (in April, 1919) the triumphant entry of the English into Jerusalem and the literal fulfilment of Orson Hyde's prophecy in regard to the nation which should fulfil that prophetic mission. With the installation of Sir Philip Herbert Samuel, the new civil governor of Palestine, the dream of nearly two thousand years has become a partial reality.

Sir Herbert Samuel is an orthodox Jew, and, as Lord Rothschild says of him, he is a man "who combines within himself all the higher attributes of a successful British statesman, with the heart of a conscientious Jew."

It was feared, by cautious people, that the Jews would not care to turn away from the peaceful lands where they have long been domiciled, whose institutions they may love, and whose traditions have become a part of their own, to return to a deserted and warring country, although that country was Jerusalem. Much more was it feared that the Arabs, Syrians, and the conglomorate mass of people who live in Palestine, would strenuously object to the Jew returning en masse, into Judah. Neither of these fears have been realized. Jews have turned their faces to Palestine in such vast numbers that immigration has had to be greatly curtailed. While the English officials have been so discreet in their Palestine policy that peace has settled like a dove over Jerusalem, powerful Jewish syndicates have been formed in every nation, money is pouring in, from rich and poor alike, ignorance and culture vie with each other in eager response to calls for day laborers, or scientifically trained minds, when the announcements come from Jerusalem that means and men are needed.

Perhaps the most significant expression of the universal Jewish feeling was made in London at a mammoth gathering in the Albert Hall, July 12, 1920. It is stated to have been "the most extraordinary meeting in the annals of the Anglo-Jewry." Thirty thousand people tried to get into a hall which held only ten thousand. Lord Rothschild was chairman of the evening and introduced the various speakers. Lord Balfour was the first speaker, then came the Marquis of Crewe, and Lord Robert Cecil, with Major Ormsby-Gore who was with Allenby in the taking of Jerusalem, and all referred to the phases of this vital movement. Major Ormsby-Gore remarked that:

"For 404 years Palestine has been ruled by the Turk, and during those 404 years the very soil of Palestine has been ruined, the very foundations of the moral stability of its population have been undermined; and it is your task, and the task of Britain as a whole, to help you to restore fruitfulness to the soil of that beautiful country, and to restore the moral fibre and the moral enthusiasm of all sections of the population who dwell in that beautiful country."

Lord Balfour referred eloquently to the three great difficulties which must be surmounted before this land will be redeemed:

1. "The inevitable difficulty of dealing with the Arab question in Palestine." 2. "That the critics of this movement may not shelter themselves behind the principle of self-determination, and which, of course, would end the protectorate of Great Britain in that country." 3. "The difficulty in the physical conditions of Palestine."

"How can that small country become an adequate home for the self development of the Jewish people? That question must be answered by the skill, knowledge, wealth, and determination of the Jews themselves." 4. "It is the fact that only idealists, who are capable of putting

their dreams into actualities, and yet retaining the depth and glory of that dream, can hope to succeed, for if the people are without vision they shall perish."

In America Jewish enthusiasm is no less eager, nor are their actual efforts less fruitful of results than they are in England and Europe.

Among the recent news items we find the following:

"Dr. Weismann, Palestine expert, comes over from London in February, going first to Canada on January 30, to attend the Convention of Canadian Zionist Societies. New Jersey raised $500,000 within the last month and incorporated The Palestine Development Company to relieve the housing shortage in Palestine. The money is to be lent to Palestiniens on the easy monthly payment plan with a six percent interest. The company will send an agent in March over to Jerusalem to take charge of the work. The officers of the company are the wealthy wholesalers in groceries, beef, phonographs, real estate, and in the Perth Amboy Trust Company, New Jersey."

We are told, in the *Liverpool Journal of Commerce*, that:

"Palestine having now obtained that racial peace and protection, under the strong, just arm of England, which is essential to the industrial development of any country, all classes and nationalities are settling down to attend to business. The possibilities of fruit and vegetable and, to a certain extent, cereal growing, are limitless when the waters of the Upper Jordan are utilized for irrigation and power production. The population may be roughly taken as consisting of Syrians, Jews, and Bedouin. The Jew has never been parasitical from choice, and, given the opportunity, he excels in any trade or profession. The various nationalities are to a great extent necessarily interdependent. The Jewish poor are not keen on domestic service—they prefer factory work. Thus the assistance of the Syrian of that class is necessary. To quote one example: for hard, manual labor, in the fields or at the ports, the Bedouin from the Eastern desert, when he wants money to buy camels, wives, and such things, is willing to provide unskilled labor, and a good, hard worker he is."

Suffrage has been granted to the Jews under various restrictions. Most of them having to do with age, residence in the country and education. There is some difficulty in Palestine between the orthodox and unorthodox Jews, but this will adjust itself in due time.

Educationally the Jews are advancing rapidly. The school report in 1919 and 1920 shows as follows:

	1919	1920
"Kindergartens	32	36
Public Schools	46	48
Music Schools	3	4
Secondary Schools	8	8
"Total	89	96

"Altogether there are 128 schools numbering 12,740 pupils and 564 teachers. Eighty percent of the Jewish children are now educated in He-

brew schools, and the other twenty per cent attend either Jewish schools not supervised by the Education Department of the Zionist Commission, and in which Hebrew is not the language of instructions, or schools conducted by Missionary societies."

An effort is being made to raise funds for the development of Young Judea, or the youthful classes of American Jews.

There is also a Woman's League of the United Synagogue. The Convention of young Judea was held in December, in Philadelphia, and they had over one hundred delegates present from New York, New England, Washington, Baltimore and Chicago.

We may thus look forward with joy and anticipation to the rapid habitation and rebuilding of Palestine.

Our scriptures are full of the promises concerning Zion and Jerusalem. The Old Testament teems with references to the combined prophecies. Isaiah declares, among many other sayings, "Zion that bringest good tidings, get thee up into the high mountains; O Jerusalem, that bringest good tidings, lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah, Behold your God!"

The Prophet Joseph says in the inspired prayer which was written for the dedication of the Kirtland Temple, May 27, 1836:

"Thou knowest thou hast a great love for the children of Jacob, who have been scattered upon the mountains, for a long time, in a cloudy and dark day; we therefore ask thee to have mercy upon the children of Jacob, that Jerusalem from this hour may begin to be redeemed, and the yoke of bondage broken off from the house of David, and the children of Judah may begin to return to the lands which thou didst give to Abraham, their father." (Sec. 109, Doc. and Cov.)

Zion is here where Isaiah saw it in vision, "in the tops of the high mountains." And Jerusalem has been steadily prepared for the great events which are there taking place. The Jews began their migrations shortly after this prayer was uttered. Not until today, however, are the Jews ready, through the liberal policy of America and Great Britain in the recent past years, to send trained engineers, educators, physicians and publicists to make "her paths straight," and to scientifically "build up the waste places."

This *Magazine* will carry a department headed "From Zion to Jerusalem," to be edited by a grand-daughter of Orson Hyde, which will summarize from month to month, the wonderful developments in Palestine. Thus, in our own way, we will cast out our lines from Zion to Jerusalem, and watch and pray till He comes whose right it is to rule, and reign from the rivers to the ends of the earth.

MADAME LYDIA VON F. MOUNTFORD

Madame Lydia von F. Mountford.

In connection with the rebuilding of Judea, our minds naturally go out to the great lecturer on Jerusalem, Mme. Mountford who died on the 22nd of March, 1917, in Lakeland, Florida, while engaged in giving her course of oriental lectures. Our readers will be interested, in hearing something about the woman who brought so much light and inspiration to us in these lectures, delivered twenty-five years ago, in this city.

Madame Mountford came to Salt Lake City in February, 1897, and again in 1912, and gave a lecture in one of the Christian churches, which was heard by Dr. James E. Talmage, who was president of the Latter-day Saints University at the time. He was so impressed with the wonder and beauty of her work that arrangements were made for her

to deliver her series of lectures in the Tabernacle. His appeal was printed in the *Deseret News* and a committee came up from Provo to call upon Madame Mountford, and learn if she could be secured to repeat part, or all, of her lectures in the Brigham Young University. The committee found Madame Mountford in the Templeton hotel. As soon as she came in and met the ladies, she exclaimed:

"This is the third time I have tried to come to Utah. Twice, I have been hindered by pressing calls eastward. Once, I got as far as Denver, and once, even, reached Colorado Springs. Now I am here, and I am so glad to see you."

Questioned as to her especial reason for this remark, the Madame replied:

"My father entertained the first 'Mormon' missionary who went to Jerusalem sometime in the early 40's. I was not then born, but I heard him speak many times about the young man who had told of a new American prophet and a golden Bible. He wanted to know more about it, and every time I hear your people mentioned, I recall my father's deep interest in that young prophet."

The Madame remained three weeks in Salt Lake, giving her lectures in the Tabernacle, which was crowded every night, sometimes between nine and ten thousand people forming the audience. As a lecturer, she was unsurpassed; her voice was deeply resonant; her magnetism was dynamic, and her delivery was both simple and highly dramatic. Her lectures took up phases of the Savior's life, illustrating his parables and his life and death, by a group of people costumed in real Arabian and Jewish robes and turbans. These people were selected by her as she went from place to place, and immediately trained under the vitalizing influence of the Madam's unique personality.

She thus illustrated the birth of the Jewish child; its first swaddling clothes; the anointing with oil; the circumcision; and the admittance at twelve years old into the priestly circle. The life of the child was typified from Abraham's day to the Savior's, as he sat in a circle with his companions, listening under the desert stars, or in the city synagogue, to the stories and traditions of his people. The parables were all acted out: the woman who had lost one of her wedding pieces of silver, and what it meant to her; the guests who were not provided with the wedding garment; the sower in the field with the mustard seed, and the awkward plow; the street calls, and the elaborate and varied salutations, of friends, neighbors, and relatives, as they pass on the street or meet around the water fountains in their unhurried journeys from place to place in the orient.

Her costumes were perfect in detail, and when her assistants

MME. MOUNTFORD IN HER RECITAL COSTUME BESIDE HER CABINET IN THE WASHINGTON MUSEUM.

were robed and decorated, they could scarcely be distinguished, as they were so changed by the oriental robes. The Madame was an artist to her finger-tips. One day the writer asked her why she used such long, unusual pins in arranging the costumes:

"These, my dear, came from Jerusalem. It would be impossible for me to go on with my work unless every detail was in harmony and in place." There the real artist spoke.

The Madame came to Provo, and delivered her lectures under the auspices of the Brigham Young University, to packed houses in the Provo tabernacle. Benjamin Cluff, who was then president of the University, arranged a series of lectures throughout the state, which were both financially and artistically successful. Crowds followed her everywhere. The simplicity of her manner added to the charm of her stately presence, and to her marvelous dramatic powers.

She was a great linguist. The German and French people to whom she talked marveled at her perfect control of their idiom and speech. Some doubting Thomas, brought to one of her lectures, a native Armenian, who spoke to her in the Arab tongue. He admitted to the friend who brought him, that her use of his own tongue was that of an aristocrat, and far superior to the usage he had known as a peasant lad.

The Madame took a great fancy to little Frank Gates, who was then three years old. She said he was born six weeks later than her only son who had died almost at birth, and with permission of the parents, she took the child with her, throughout her course of lectures.

At their first dinner in the Knutsford hotel, she directed her secretary to look after the wants of the little boy. The secretary read the menu of the elaborate dinner, carefully to the child, and asked what he wanted. "Bread and milk," answered the child. When the Madame heard his reply, she laughed out loud. After the second course, however, she told the secretary to read over the various desserts on the card, and to allow the child to choose his own;

"What will you have for dessert, Frankie," asked the young man. "Some more bread and milk, please," and then everybody laughed at the surrounding tables. The child's bringing up was plainly apparent. He was country born and bred.

The Madame's parents were of noble Russian birth. The father's name was Mamreov "from the plains of Mamre," as the Madame always interpreted the name. The father claimed descent by direct inheritance from Abraham. In his young days he joined with a group of eleven young men who called themselves, in secret, Ephraimites, and so successful was their preaching, after announcing themselves as twelve modern apostles of the Lord Jesus, that the Greek Catholic church took the matter up, and the young men nearly lost their lives. They were all banished from Russia. Mr. Mamreov remained in Germany a short time, as he was related to the Von Finklestein family. His wife was of Russian nobility.

Together, they went down finally to Jerusalem, as the young man felt there he could be at liberty to hold to his non-sectarian beliefs, and to be near the habitation of our Lord, Jesus Christ, when upon earth. Here then, five children were born to them, th oldest a son, B. A. Finklestein Mamreov who was born about 1840, and who was exceedingly brilliant and popular in Jerusalem, as a young man. He was employed in the American Embassy office when our United States Secretary of State, Seward, visited Jerusalem, in 1871. He and his youngest brother, Peter, who

was born about 1846, came over with Secretary Seward and the older son became the private secretary to Seward.

A daughter was born in 1842, and died in 1896. Another daughter, Anna, who was born in 1844, died in March, 1920. Anna was the life companion of her mother and sister Lydia. Lydia, whom we call "Madame Mountford," was named, Lydia Mary Olive Von Finklestein Mamreov. She was born in Jerusalem on the first of May about the year 1848.

In the year 1840, Mr. Mamreov got a charter for safe residence from the Jerusalem Turkish authorities and here he opened his home as a center where Christians, Jews, and Mohammedans might come and be friendly. The parents were exceedingly devout, and they lived out the Bible, day by day.

Madame Mountford herself says that pilgrims, strangers, travelers, and merchants from every part of the world, were entertained in his household. Her father believed the English language would become the dominant language of the world, and for that reason, the children were trained in English as their home speech. They were all baptized in the English Episcopal church, but Lydia, from her childhood, played she was a preacher, and imitated the rector in his intoning of the rituals, yet the parents remained liberal in their spiritual attitude.

The father often wished that Lydia was a boy, for he said that she had all the qualifications for a preacher of the gospel. He died about 1858 of Asiatic cholera.

When eighteen years of age, Lydia decided that she wanted to be baptized in the River Jordan, though she had been sprinkled in infancy in the Episcopal church, at Jerusalem.

When her oldest brother came to America, under the patronage of Mr. Seward, Lydia decided to follow him to the land of her dreams. Accordingly, she left Jerusalem, accompanied by her widowed mother and oldest sister, and joined her two brothers, B. A. and Peter, and the other sister, who had all three come over in 1870.

A short time after her arrival in New York, one of the former United States consels invited her to speak in his church. Accordingly, she gave a lecture, which was listened to by Dr. Talmage and Reverend Henry Ward Beecher. Mr. Beecher, listened with his face all aglow, and led the audience in frequent bursts of applause. At the close of the lecture, he said to the young girl, "let this be your life work. You can do more to illuminate the Bible than preachers may do with their theology." She gave a series of lectures at Plymouth church, on the invitation of Mr. Beecher, and at once began her life work.

In 1889, she returned to Jerusalem, and secured rich and original costumes and articles, with which to illustrate the text of her

lectures. Costumes for thirty assistants were provided for, half for men and half for women.

Eminently successful in the United States, she then went to England and created the same furore all over the British Isles, taken up by Dr. Joseph Parker, Dr. Spurgeon, and other great English preachers, she departed for Australia with a great farewell mass meeting held at Exeter Hall, at London, in her honor, at which Sir Charles Warren, head of the Palestine Exporation Society, presided. A beautiful Maltese Cross was presented to her on this occasion. She went to Australia under the management of R. S. Smyth, the renowned Impressio-manager.

Lydia created the greatest sensation ever known in the colonies. Mr. Smyth, himself, made thousands of dollars out of this one course of lectures.

Coming around by the way of India, she met an English government official, by the name of Mountford, to whom she was married. He soon lost his health, however, and for a long time was in a sanitarium in England.

Madame Mountford, as she was now called, continued her work in Canada, United States, and all over the English provinces, and in the Chatauqua course she lectured for years.

Until the year 1907, the Madame gave her lectures in costumes; after that she presented the costumes to the Washington Museum, where they rested for many years.

Madame Mountford was baptized into our Church, when she was here, in 1897, but kept on with her regular lecture work, and finally died as has been stated in Florida, while delivering a series of lectures, at her summer home of that beautiful locality.

Her sister, Anna, was a lovely character, a quiet, patient, noble woman, who ministered to her gifted sister, Lydia, in season and out of season and who gave up all the dreams and ambitions of her own life to center them upon her sister Lydia's work.

All of the Mamreov family are dead. Anna, herself, died alone in a lodging house in Washington, two years after her sister's pathetic demise.

Intimately associated with Madame Mountford in her later years, was our Salt Lake photographer, C. E. Johnson, who accompanied the Madame on one of her trips to Jerusalem, taking many photographs, and sharing in many wonderful trips of interest in that delightful and historic country.

It happened that Madame Mountford was in Jerusalem when President Anthon H. Lund, accompanied by Elder F. F. Hintze, went on a tour to the Holy Land. President Lund, on his return, told of the many courtesies extended by the Madame, and of

the love and fellowship in which she was held, in the ancient city of Jerusalem, as well as all over Palestine.

The Madame has gone to her rest, and friends have not forgotten her wonderful earthly career, nor will she be forgotten in her heavenly abode.

From the last letters written by Lydia's sister Anna Mamreov to Brother C. E. Johnson we herewith submit a few interesting paragraphs:

"Last night's paper said that the English forces had taken Gaza, I have been praying that they may take all Palestine and Arabia. Then the people will be at rest. I believe that the English are the only nation who will not rob and exploit those long-suffering, unfortunate races. Syria will, of course, go to the French, when the Teutons and Turks shall be "broken in pieces like a potter's vessel. Do write to me; you can have no idea how it feels to be quite alone in the world without kith or kin as I am."

"I know how glad you will be, so I am, that our loving and beloved Father has had mercy on Jerusalem and delivered it into the right hands through the British. We thank and praise him for his goodness." "For a long time I have not cared to ever go again to Jerusalem, but now that the English will not, I know, try to make a mongrel, godless city of it, as all others would have done, I would like to see it again."

Before her death Madame Mountford took all her Biblical collection out of the Washington Museum, and her sister Anna turned them over at Lydias's death to a Mrs. Nanette B. Paul, of Atlantic City, for a consideration. Mrs. Paul lectures in these costumes and may come west.

The colonists of Melhamia have decided to plant Eucalyptus trees on the bank of the Jordan.

The Jewish stone-hewers of Jerusalem, about 50 in number, are organized into a co-operative, to which the Zionist Commission had advanced a certain sum of money. The price of stone has risen during the year from twelve to sixteen piasters the metre, as a result of which the co-operative had earned a substantial profit. However, a great change in this trade is expected to take place, when a number of stone-breaking machines will be imported into the country by the "Haboneh."

"From Zion to Jerusalem."

Granddaughter of Orson Hyde.

"Out of Zion shall go forth the law, and the word of the Lord from Jerusalem." Isaiah 2:3.

As the people of Zion we are looking and following with great interest the actvities of the Zionists organization of America and Europe in the old and beloved Jerusalem.

The work of this body, combined with the English governmental policies, is going to prepare the Holy Land for the return of that once flourishing race of God's chosen people, the Jews; that chosen people developed a civilization of patriarchal unity for four thousand years, but saw it decay, after the Crucifixion.

Just how is Jerusalem to attain a place amongst modern civilizations which shall produce the highest, finest and best results?

It will come first through internal economic, political, and social development.

Water Rights—The American Zionists, at the present, are greatly concerned over the reported boundary settlement which might deprive Palestine of access to the waters of the Jordan, Yarmuk and Litany, and the water sheds of Mt. Hermon. Such a settlement, if it left Palestine out, would cripple the great project at the start.

Dr. Wise, one of the prominent leaders of the *American Zionist,* says: "The whole economic future of Palestine depends upon access to the waters mentioned. They are for Palestine the living waters, and are not necessary to the Syrian country to the north, because that country is well watered and has better streams to utilize in Lebanon ranges. America is expected to

contribute a part of the means for Palestine's development, and we count upon Great Britain and France to meet the reasonable expectations and vital needs of a normal wholesome reclamation of Palestine."

This statement of Dr. Wise shows the absolute necessity of first giving Jerusalem water privileges which will form the basis of her future development and to this effect the English government is pushing its plans in Jerusalem. Mr. Tokowsky, chairman of the Jaffa harbor committee, declares that the negotiations with a well-known European company of harbor-builders, for the construction of the Jaffa harbor, were progressing satisfactorily that the company had sent its experts to examine the sites and modified the plans to suit the requirements of the public. According to the plan the harbor will be fair-sized with room enough for ten five-thousand ton vessels, and will be thirty feet deep. The harbor will be built by expert European workman, but an opportunity will be afforded for local Jewish and Arabian laborers to learn this trade, especially during a two-months' vacation, when European laborers will go to their homes. The actual construction will take three years. The plans have been drawn to allow of the extention and enlarging of the harbor when necessary without detriment to that which had been already constructed. Modern machinery and improvements will be introduced from the start. The government has also agreed to run a railroad from the port inland which will make the port of easy access. The railroad, already running from Jaffa to Ludd, has been widened. By this railroad Jaffa is now connected directly with Jerusalem and Haifa.

Besides the general advantages, the new port and its connecting railroad will have an economic field, and it will also open up vast possibilities for the Jewish Exploration Society. We shall follow with close interest the excavations which will be made in the process of the harbor construction. Many relics must, in Mr. Tokowsky's opinion, be at the bottom of the sea, and are bound to come to light when digging is begun.

In addition to the new proposed Jaffa harbor, construction on the Haifa harbor will be taken care of immediately.

It is silting, and owing to the expense of dredging, an extension of the present jetty is being carried through temporarily to remedy matters pending the adoption of some scheme of proper harbor facilities.

Immigration of Jews to Palestine—The statistical record of the immigration department of the Zionist commission shows that economic improvement is being pushed by necessity and that development will result, even if not planned for.

In the last ten months, six thousand five hundred Jews have

gone to Palestine, of whom one thousand five hundred came by way of Constantinople, two hundred from Cyprus, six hundred from Corsica, three thousand seven hundred by way of Trieste, six hundred by way of Kantara. Of this number two thousand five hundred were "Haluzim," of whom one thousand were employed in road construction. Three hundred skilled laborers have found employment in government departments. In all, fully eighty-five percent of the new-comers has found employment in the country. Natural immigration (immigrants who have come to join families who had preceded them) has commenced, and is a very hopeful sign of the assurance of permanency of residents.

Housing Problems—With the great influx of immigrants Haifa has been overrun, consequently the housing problem is a serious one. However, the Jewish people are reported as being liberal and hospitable in taking into their homes the immigrants. Six large houses have recently been built adjoining the Technical College to help relieve the situation, likewise are the Arabs occupied in house construction. Now that the railroad to Haifa is in running order some enterprising citizens are making their homes in Acre and go to their business in Haifa.

Quarantine Camp—In connection with housing improvements for the immigrants, a quarantine camp has been established in Haifa by the Public Health Department, which is so equipped that travelers will have accommodations during quarantine periods without paying the usual extortionate hotel rates.

Telephones in Jerusalem—The installation of the telephone system, mainly for the business concerns, is making progress an assured possibility.

With a well organized, efficient committee to look after each of these phases, in cooperation with the English government, the results should be none but the very best; especially since the assembly recognizes so clearly the importance of a well-founded, stabilized, productive unit, which can be formed only by judicial distribution of the skilled and unskilled workmen into those colonies which are in need of them.

With an efficiency of organization and the firm determination that the Jews all over the world are exhibiting toward the development of their coveted plan of once more gaining a national home—there is no doubt that the prophecies of the old world, as well as those of our own dispensation, will find in this rebuilding ancient Jerusalem a living example of the truthfulness and power of God's ancient plans for his choicest people.

The Plan of Salvation

By Wilma Stolworthy.

"We will go down for there is space there, and we will take of these materials and we will make an earth whereon these may dwell; and we will prove them herewith, to see if they will do all things whatsoever the Lord their God shall command them. And they who keep their second estate shall have glory added upon their head forever and ever." (Book of Abraham 3:24, 27. *Pearl of Great Price.*)

WHENCE.

The heavenly home in all its radiant glory nestled among the trees. Under their shade a group of girls sat talking. The serious look on their faces evidenced an earnest conversation. A beautiful girl was the center of the group, to her the remarks were made or the questions asked.

"Aren't you afraid to go? Just think of the change it will be."

"Yes, sickness, pain and temptations will be there. But mother says my new parents will give me a heritage that will fit me to meet all these. They will give me the privilege of being born under the New and Everlasting Covenant. Their constant counsel and guidance will keep me from straying far from the right path. I am anxious to go now."

"But the change? Aren't you afraid of that?"

"No, mother says that the months spent next to my earthly mother's heart will prepare me for the change. Then when the time comes for my birth all will seem natural and I will enter the new world with no fears nor misgivings. After all, girls, the earthly birth is but a forgetting which gives us a chance to show what our life here has prepared us for."

The mother came to the door and called. The girls ran quickly to her side and the door closed upon the group.

A few days later the chosen girl stood with her guide ready to leave for her new probation. Goodbyes were said through tears. Then with her mother's and father's blessing she passed into the new world and new life that was to prepare her for future glory.

WHY?

Long hours of suffering, a deep taste of the bitter sweet, a cry of pain, and a baby girl was ushered into the world of pain and joy. The baby was a tiny, frail bundle of helplessness, but

through the loving care of her mother she in time grew into healthy childhood. Her time was spent as other children's time was spent. A mother's loving counsel, with an occasional wise correction kept her feet ever in the path of truth. She grew up to love purity of sex and all things beautiful. In time the Church high school opened its enchanted doors to her. Here her life grew and became broader. She formed new friendships with other girls and boys. Temptations of a new kind came into her life; but her teachings from her earthly mother helped her over the rough places, and life grew full and sweet to her.

Suddenly a new crisis came into her life. The mother was taken ill and for five long years the daughter gave up school and all the bright plans of youth to care for the suffering mother. Then, one day, God called the mother home. The old home was broken up and the girl went away again to resume her school work and studies.

Some years later she met the man of her choice and in a temple of God she was sealed to him as his wife for life and through all eternity.

A new home was built. Many times she, too, tasted of the bitter-sweet and learned to know the joys of motherhood.

The little family grew older. The children one by one left the old home nest. Then came the summons for her who had been both daughter and mother. And one day she passed so quietly and peacefully from her life here on earth that the loved ones could scarcely tell that the spirit had left its mortal tabernacle. She had gone to her rest.

WHERE?

A group stood waiting at the gate of the heavenly home. A messenger and companion were seen coming. In a moment the daughter was in her heavenly Mother's and Father's arms. What rejoicing! What joy and happiness was theirs. Reverently the Father's hands rested upon the daughter's head, and his voice in deep full tones pronounced the Father's blessing.

"Beloved daughter, you, who kept your first estate, were given the privilege of living your life on earth. While there the laws of your second estate were fulfilled. Now shall glory be added upon your head for ever and ever."

A look that comes only to those who meet the fight bravely and who win bravely and gloriously overspread her face. Peace filled her heart and she now knew that when her husband's call came they would travel together the road of Eternal Progression.

Out of the World

By G. Milton Babcock.

(Continued from page 20.)

In a few days the widow had partly given and partly sold her furniture to Mrs. Mulvaney, and when Uncle Billy called for her with the cutter, it was with a feeling of relief that she departed the house, with its memories of sufferings and privations. At least two of her husband's folks did have hearts, after all! How bracing the air was that morning! She inhaled deeply, as if to expel from her lungs the last breath of the foul air she had breathed in Mulvaney's place. She was glad for Walter's sake, as well as for her own, that they were leaving, for the influence of Pat Mulvaney over Walter had not been entirely for the good. One day she had overheard him assert, with a "cussing" facility that astounded her, that he could beat Pat at squirting tobacco juice. This was the first inkling she had had that Walter could smoke, chew, or swear—accomplishments that she firmly endeavored to discourage.

As the cutter turned in at a trim country home, a vague feeling came over her. Sometime, somewhere, she had seen this place and it was associated with something unpleasant. As she stepped into the house, her spirit grew more and more morose and a dreadful something seemed to haunt her memory. When shown to her room, her head began to roar, faint, and then louder, as a train approaching from the distance.

"Mrs. Smith, who lived in this house before you?" she asked in a trembling whisper.

"Why, Benjamin Slade."

"I knew it! O God, this is where my husband died!" she cried pitifully, falling to the floor—a helpless wreck.

PART II

I

"There, Maud, you're fit for a king to drive," pronounced the boy complacently, as he threw his arm about the mare's neck. "Now I s'pose you'd like a lump of sugar for letting me curry you." For answer the animal rolled her eyes as if to say, "Don't forget!"

Walter had known "Maud" all his seventeen years—or, at least since he could remember the time Uncle Billy hoisted him onto her back in response to his plea to "ride hossey." He had a warm spot in his heart for all dumb creatures, and was the

proud possessor of a dog and cat, as well as numerous pigeons whose love-notes ever sounded from the gables and ridge of the barn, and at his call came and fed from his hand.

The boy's face was frank and honest, and his eye fearless and kind. As he put the currycomb and brush back in place, he felt a sudden desire to go up to the hay-loft and take a nap in the little "cave" he had made for himself in the hay. In this spot he was wont to dream, to build castles, and to think the long, long thoughts of youth.

As he closed his eyes, his mind wandered back to that never-to-be-forgotten day when his mother broke up housekeeping and went to the country to live, while he was given in charge of Uncle Billy and Aunt Angie. He recollected the folks telling how his mother fainted when she first came into her new home and how ill she was for some time thereafter. He remembered that he resumed school, and then hired out to deliver papers; yes, for four long years he had faced the winds of the North as they swept down Hudson avenue, many times almost tearing the papers from his hand before he could get them distributed to his customers. Well he recalled some of his customers, particularly O'Connor's saloon, for it was there, one time, some half drunken men had seized him, as he came in to lay the paper on the bar, and insisted that he drink a glass of beer. This Walter refused to do, which angered the man so that he tried to force the glass between his lips. He could see old O'Connor interfering to prevent this, and the scrap that followed. Yes: he had had many interesting experiences as a newsboy, and they were not without their lessons and recompense. He had saved from his New Year's greetings enough money to take him through business college, and now he had graduated and was "resting up," as Aunt Angie expressed it, before starting out life as a stenographer. He had made an excellent record in college, receiving the "Highest "Honor" diploma in the commercial department, so he felt that a good beginning had been made toward a successful career.

The sun had dropped well below the zenith when Walter awoke. Some one was calling him, and when he gathered his thoughts together and made out where he was, he realized that it was his uncle. "Walter, are you here?" sounded the voice again in an impatient tone.

"Yes, uncle; I'm coming."

"My! hear that ice crack—sounds like it would go out soon!" exclaimed Uncle Billy.

The March winds had died, and in their place came the warm, gentle breezes from the south.

"Yes, it's been thawing pretty fast the last few days, and raining hard, too," commented Walter. "I wouldn't be surprised

to see the ice go out any time now. Well of all things! uncle, I really believe that ice is moving—see it?" he pointed out excitedly.

The ice was certainly moving! The river had risen rapidly, loosening the great sheet from its anchorage on the shores and causing great long cracks to appear. As the ice gained momentum on its journey oceanward, it rapidly broke into smaller and smaller pieces.

The field below the dam went out first. It was interesting enough, but a more interesting sight was yet to come. Higher and higher rose the water above the dam, lifting the great ice sheet like a jack raises a house. Then the ice began to break, and slowly, but surely, under the influence of the torrent of undermining water rushing from the north, it started over the dam. Down, down it went, the huge cakes gliding swiftly over the forty-foot oak logs that composed the dam. People gathered quickly to see the sight; those on the Green Island side to their docks, and those across the river in Troy to the back of the great collar factories.

How the dam roared as the flood and ice poured over in ever increasing volume! And yet, above the roar, could be heard the peculiar swish of the ice as it drifted by. And what colors and shapes passed! Here was a great white block, there a cake of greenish hue alongside one of gray. Now swept by a great egg-shaped piece bearing a round, tower-like block in the center. It reminded Walter of the Yankee *Cheese-Box* on its way to meet the *Merrimac*.

All kinds of rubbish came down: rocks, logs, rowboats, and outhouses. It was a great delight to the village youth to snake in a log or other piece of driftwood by means of pike-pole and ropes.

Returning to the house, Walter found his mother there. It was Aunt Angie's birthday—her sixtieth—and Florence Nelson had come to pay her respects. She greeted Walter with a smile—a smile which reminded him, as he kissed her affectionately—that its setting had not always been a pale, drawn face, with listless eyes and faded hair, but rather a countenance of sunshine bordered with strands of gold.

Withdrawing to his room, where they could be alone, the mother and son talked over the things that lay nearest their hearts.

"How are you and Aunt Angie getting along?" she asked.

"Pretty well, mother; but she is always so darn strict about my spending an evening out, or having any of my boy friends visit me, that sometimes I feel like picking up my duds and leaving. Of course, I suppose that would be a shabby trick to do, after she has been so good to me in other ways."

"Yes, your aunt is strict, Walter. She is old-fashioned in

lots of her ways. But she has been a mother to you—for seven long years now," she sighed. "How is your uncle?"

"Oh, he never says much—she won't let him! I only wish she was as patient as uncle is. Whenever she gets mad at me she starts for the rawhide, but uncle he takes me down to the barn, or in my room, and gives me a good lecture. And he usually brings the tears, too—it really hurts more than the rawhide. Seems as if I am getting pretty old to be bossed around so much. I expect to give aunty all I earn when I start work. I presume she'll give me a few pennies for myself; but, as uncle says, 'Take care of the pennies and the dollars'll take care of themselves.' I suppose I'll have to be careful how I spend. I guess it's good advice, though."

The conversation was interrupted by Aunt Angie calling "supper's ready."

Walter jumped up gingerly. "Come on, mother," he invited, leading the way to the dining room.

When all were seated, Uncle Billy called on the visitor to ask grace—something that happened only when a guest was present, whom Uncle Billy knew to observe such a religious custom at home, for he was not a church member himself, and neither Aunt Angie nor Walter ever worried much about asking grace. The guest repeated easily a few lines she had learned when a girl from the *Prayer Book*, and all fell to eating Aunt Angie's tempting meal.

Supper over, all adjourned to the back parlor for the evening. Although a strict Baptist, Aunt Angie permitted cards in her home; in fact, really enjoyed playing herself—when she wasn't peeved at the tantalizing success of an opponent. An hour or so was passed away at this diversion and then, as from the "ridiculous" to the "sublime," the subject of religion came up for discussion—and argument. Aunt Angie started it:

"Well, Florence, are you still going to the Episcopal church?"

"Yes, Aunt Angie, as a rule I do, but once in a while I go to the Baptist church, just to please the folks I'm working for."

"You're still satisfied with your belief, then?"

"I certainly am. I've gone to that church ever since I was a little girl, and I wouldn't think of changing now."

"If they only had the right form of baptism, it wouldn't be so bad, to my notion," commented Aunt Angie.

"That's what you always say, aunty," interposed Walter, coming promptly to his mother's defense; "but you've never yet convinced me that what you say is right."

"You get me the Bible in the case there," she commanded, "and I'll prove to you people that I know what I'm talking about. I haven't lived sixty years for nothing."

Walter arose to do as he was bidden, a flush on his face. His mother sat quietly, while Uncle Billy twitched uneasily in his arm chair—he knew what was coming, and did not care to "sit in" on the argument. Aunt Angie swung her ship into action and opened with a broadside:

"Now I say that Christ was baptized by immersion, and as he is our example, we ought to do as he did."

Her hearers said nothing, so she went on: "Here in the third chapter of Matthew it says that John was baptizing in the River Jordan and Christ came to him to be baptized. Now why would John be baptizing in the river if it wasn't done by immersion?" she demanded.

"Oh, we know all about that, Aunty," answered Walter. "I once saw a painting of that in an old Bible that showed John pouring water on Christ's head with a big shell. Of course, they had to go somewhere to baptize, and the river was probably the handiest place," he presumed, much to her annoyance.

"That's all right," demurred Aunt Angie; "but let me read you from John 3:23:

"'And John also was baptizing in Aenon, near to Salim, because there was much water there.'

"Now that ought to settle it," she went on; "but if you need further proof, just read what Paul says about being 'buried' and 'planted' with Christ in baptism," she challenged.

"That's all very well," declared the widow agitatedly; "but my *Prayer Book* reads that baptism is an 'outward, visible sign of an inward, spiritual grace.' It simply means that you've accepted Christ as your Redeemer and want to acknowledge it to the world. Then, too, as we are 'born in sin,' it is necessary to be baptized in order that that sin might be washed away."

"Now you're bringing in that contemptible 'infant baptism' doctrine!" objected Aunt Angie excitedly. "You can't show me one single instance in the Bible where they ever baptized little children. We are not 'born in sin,' and no one should be baptized until they have come to the age of manhood or womanhood. They ought to know just what they are doing and—"

"We have godfathers and godmothers in our church, aunty, who stand up for the child," interrupted Walter.

"That'll do from you, young man! You needn't interrupt when I'm talking," she glared.

"Now, Florence," she resumed, "you remember the time the little children came to Christ? He took them up in his arms and blessed them, didn't he, and said 'of such is the kingdom of heaven?' He didn't baptise them, did he?"

"No, of course not," came the provoking answer; "they had already been baptized."

Walter smiled triumphantly at his mother, but the smile quickly faded when Aunt Angie closed the Bible with a bang and slammed it on the table. "I give up!" she cried. "You people are about as hard-hearted as anyone I ever saw. When a person proves a thing to you from the Bible, y'won't believe, but'll stick to your darned old *Prayer Book* that King Henry got up for you. The old fool was nothing but an adulterer, and—!"

"Tut! tut!" protested Uncle Billy. "You folks are too bigoted. It's a funny thing how two Christians—both claiming to be founded on the Bible—can get so many different ideas of religion from the same book."

"You simply don't understand, Wiliam," answered his spouse vehemently.

"Maybe I don't," he retorted ironically—"and that's why I've never had any interest in any of your churches. You say you teach brotherly love, but I reckon the argument you've had tonight ain't going to make you love one another any better," he chuckled, scratching his short, gray beard.

"But, after all, it don't make much difference what you believe," ventured Walter with a sidelong glance at his aunt. "We're all going to the same place, but perhaps by different roads. The main thing's so long as you *believe*."

"Now how do you make that out, boy?" demanded his uncle. "If my memory serves me right, it'll soon be Lent in your church and you'll be getting those pyramid boxes to put your pennies in for the poor heathens in China, Africa, and so on. Your aunt is giving money away for foreign missions every once in a while. Now, just think," holding up a finger and warming up to the subject: "two churches will be represented over in Africa—your aunt's and yours. One missionary'll say to the prospective convert, 'Join my church, and we'll baptize you by putting you under the water. Your little children won't need to be baptized until they grow up.' The other missionary will tell him, "We'll baptize you by sprinkling a little water on your head—it's much more convenient. Your little children will have to be baptized, too, because they are 'born in sin.'" Some other good Christian will come along and, like as not, tell him that he won't need baptism at all. You see, I know more about religion than you folks think I do," he concluded complacently.

For a moment there prevailed an uncomfortable silence.

"Well, guess I'll have to be going home," announced the visitor. "I hope the bridge is safe—you know last year they had to put loaded cars on it to keep it from going down. Will you walk over to the car with me, Walter?"

"Sure I will, mother; just a minute 'til I get my hat."

Outside a bow-like moon struggled with slow-sailing clouds

for the right to shine, now and then lighting the flagstone sidewalk as it temporarly disposed of a dark adversary.

"Gee willikers! Aunt Angie is certainly mean in her arguments, ain't she, mother? That's the first time I ever heard Uncle Billy say anything like that. I guess we'll have to give him credit for knowing something about churches, even though he isn't a Christian. Aunty is always proddin' him to go to church with her, but it's seldom she can get him to stir. Gee, it makes her mad sometimes!"

"Your uncle is just like your father was, Walter. I remember just an hour or so before your father passed away, he was breathing terribly fast, and asked me to pray for him. I did the best I could—I had never learned to pray without the *Prayer Book*—and when I got through, he reached for my hand and said, "Florence, remember I die—a believer in Jesus Christ, though I have left the church!"

"Well, mother, it is funny, when you come to think of it, that there are so many churches. I never thought that it made much difference which one you belonged to, but, somehow or other, I couldn't think of any answer to uncle's argument tonight. Oh, well—let's forget it! We'll find out some day who's right."

"Yes, Walter, if we live according to the best that is in us and ever be ready to accept more light—no matter from where it comes—we'll not go very far astray; at least that's what your dear father used to say. Here's my car—kiss me goodby, and come to see me the first chance you get," she entreated, fondly embracing him.

II.

For two days the glistening ice floated past, and then the swirling, yellow water showed in ever larger patches. At length, but straggling floes moved by, like scattered birds trying to catch up with the flock, whirling and bumping their way past Albany, the Palisades, and into the ocean at New York City. Just above the dam the ferryman was busy overhauling his boat and getting it ready for service. During the winter he had laid a boardwalk on the ice, charging a toll for its use.

"Got her most ready, Captain Robbins?" called Walter from the shore.

"Aye! Aye! lad, I'll b e a-makin' my first trip in about an hour. Will ye want to go over?"

"Yes, I've got an errand to do, and thought you'd be running. You think it's safe?"

"Leave it to me, lad; I've never gone over the dam yet on account o' high water. The river's clear of ice now, so there's nothin' to worry about."

Thus assured, Walter strolled along the bank, amusing himself by riding the blocks of ice which had lodged along the shore. This was great sport; several times he came perilously near slipping off into the muddy water, and finally, when the ferryman blew the whistle to announce the first trip, it so startled Walter he forgot the cake of ice he was on was slowly moving, and he was only brought to his senses by the hail of a girlish voice:

"Say! you polar bear, are you going to take a ride down the river?"

With a laugh, he bounded to another cake and thence to the shore. "Hello, Edith," he greeted. "Are you going across, too?"

"Yes, mother and I are going to the city. We heard that Captain Robbins would have the old ferry ready this morning, so we decided to go with him. There's mother now," she broke off, hurrying to meet her.

The loud blowing of the whistle brought no additional passengers, so the captain determined to cast off. The boat was an old one, almost as wide, it seemed to a landsman, as it was long. The captain was pilot, engineer, and fireman. He steered the boat in an arc in order to offset the current, but the journey was not half over when he realized that the current was unconquerable. The girl and mother, both old neighbors, were sitting quietly in the cabin, unaware of the anxiety that showed in the captain's face, but Walter, standing near the pilot house, saw it and at once realized the cause. Little by little—inch by inch, it seemed—the craft bore to the south. The engine did not seem to be working smoothly. "Think we'll make it, Captain?" faltered Walter.

Sternly the order came in reply: "Put on life-belts!"

Ah! resolutely the captain swung the wheel to port, and the clumsy boat met the current prow on.

"Edith! we're going over the dam. Help! Help!" shrieked the woman, running wildly about and neglecting to adjust the life-belt which Walter had handed her. Gradually the ferry was overcome by the merciless current, and, as the roar of the dam sounded louder in their ears, Mrs. Whitman lost control of herself and was only prevented from leaping into the river by Walter's firm grasp. "Let me go; I can swim!" she screamed.

"Don't jump, Mrs. Whitman," entreated Walter, alarmed at the pallor of her face and the maddened stare of her eyes. "Let's stick by the boat," he begged. "You remember the tug that went over last spring?—it didn't sink. So long as we don't hit the dam broadside we're all right. Let's go up on top of the cabin where we'll have a better chance," he suggested, firmly, leading her up the steps, the whistling of the distressed boat almost deafening them.

His nerve held until the first glance from the cabin roof. The

sight of that terrible, foaming water was almost too much for the youth, but he steadied under the trusting clasp of an arm that clung trembling to him—her other arm locked with that of her mother.

The ferry shot over the dam as a horse leaps a barrier in the steeple-chase. Down! down! it plunged into the foaming, roaring, unpitying torrent below!

Below the dam stood two men. "The water's pretty near to the top of the dock, sexton. It's a good thing we hauled my rowboat far up into the yard, isn't it?" said Reverend Arthur, rector of Saint Paul's.

"Yes, pastor; and there's no tellin' but what the water'll come over the dock yet. I wonder what all that whistlin's about? As I live, its a boat—the old ferry! See! there's some people on the cabin. Good gracious, she must have come over the dam! Let's get the boat."

Together they dragged the rowboat into the water, the whistling of the distressed ferry ever sounding louder in their ears, then suddenly ceasing.

"Quick! get the oars, sexton; here it comes—it's sinking, and there's two women aboard! My God, help us to save them!" he breathed.

"Help! help! Pastor Arthur. Save us—we're sinking," came the agonized voice of a woman not fifty feet away as the old ferry rapidly settled to the bottom opposite the churchyard. The pastor saw at a glance that the women had climbed to the top of he pilot-house and were safe for the moment; but the two men were up to their waists in the cold, angry water.

"Have courage!" he called. "We'll be there in a minute. Careful there! sexton, row steady or we'll tip over," he cautioned as the other frantically splashed his oars.

As they launched away, several people came running through the churchyard, some with ropes, and mingled voices of encouragement floated across the swirling waters. The current was terrific and threatened to sweep the little boat down the river, but the minister skilfully rowed alongside the pilot-house.

"Steady now, folks—the women first. Here, Mrs. Whitman, take my hand. Careful there! Two's all we can take at a time. We'll be right back for you, boys; hold on," he encouraged.

The return to the dock was negotiated in safety, eager hands reaching out to help them land.

"Right in the house, Mrs. Whitman—you and Edith go right in. Here, some of you men help me!" ordered the minister's wife. "Quick—she's fainting!"

Great excitement prevailed as the rowboat returned on its perilous mission. The muddy waters seemed more determined

than before to sweep it downstream—or was it that the strength of the rowers was failing? The shipwrecked craft had shifted its position and settled until Walter and the captain, now on the pilot-house, could scarcely maintain themselves.

"Mr. Arthur, I'm losing hold!" cried Walter.

"Hold on! boy! we're coming," encouraged the pastor. "There now, grab hold careful, and get in—that's it," he soothed. "Now, captain, you're next."

The rescue was none too soon, for even as the captain reached to pull himself into the rowboat, an undertow caught the helpless ferry and moved it so violently that the man lost his balance and but for the minister lending a steadying hand would have fallen into the water.

A great shout arose from the crowd gathered on the water's edge as the little boat, though bobbing dangerously, bravely made its way shoreward. Some one flung a rope, which the captain caught and quickly fastened at the prow.

Strong, willing hands drew it taut, and in a moment came the hoarse refain of "Pull for the shore, sailor!"

As the dock was reached, a mighty cheer arose, answered only by the roar of the dam above as it angrily flung the racing waters into numerous small eddies and whirlpools.

The captain and Walter found their way to the library where the others were gathered, Mrs. Whitman having recovered from her fainting spell. A log burned briskly in the old-fashioned fire-place, and, except for the ill-fitting apparel of the guests, a stranger would not suspect that anything out of the ordinary had taken place.

"Thank God! we're all safe," spoke up Walter.

"Yes; and I think we ought to do so on our knees," added the man of God. Reverent heads were bowed as they knelt in the room. Opening his well-turned *Prayer Book,* the minister read:

"O most blessed and glorious Lord God, who art of infinite goodness and mercy; we, thy poor creatures, whom thou hast made and preserved, holding our souls in life, and now rescuing us out of the jaws of death, humbly present ourselves again before thy Divine Majesty, tot offer a sacrifice of praise and thanksgiving, for that thou heardest us when we called in our trouble, and didst not cast out our prayer, which we made before thee in our great distress: * * * we, now being in safety, do give all praise and glory to thy holy Name; through Jesus Christ our Lord. Amen."

"Amen!" was the heartfelt response from all but the captain; he seemed absorbed in deep study, a tense expression overspreading his features. Walter noticed the expression, but passed it by with the remembrance that the captain was known to hold peculiar religious views—a backslider the folks said. He had once belonged

to the Methodist church, but had been disfellowshiped for being out of harmony with its tenets.

"If you don't mind, Mr. Arthur, I'll telephone my uncle and have him come after us with the carriage," offered Walter.

He found the folks at home greatly concerned over the accident. Their anxiety would have been much greater had they known that Walter was on the unfortunate craft, but his aunt supposed that he had gone around by the cars.

"To think that I've run that boat for nigh onto ten years now and never had an accident afore," sorrowed the captain. "It's pretty tough, I can tell you."

"Yes, captain, let's be thankful that we're all safe, added the girl's mother. "I guess I about lost my head when I realized what was coming, and if it hadn't been for Walter here, I would probably have jumped overboard. Thank God, it's all over," she shuddered.

"Isn't it a beautiful thought that God is always with us, indeed, is our ever-present help in time of trouble?" volunteered the pastor. "Remember what the Psalmist said:

"Whither shall I go from thy spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there: if I make my bed in hell, behold, thou art there. If I take the wings of the morning and dwell in the uttermost parts of the earth; even there shall thy hand lead me, and thy right hand shall hold me."

"How do you charter that scripture, Mr. Arthur?" inquired the captain.

"Why, of course, that God is everywhere present, and knows everything that's going on."

"Do you really calculate that God can be in more than one port at a time, pastor?"

"Certainly; he is a Spirit—not having a body, nor parts, nor passions, like us. Remember," he quoted, "With God, nothing is impossible."

"Avast there, parson! You say that God is everywhere present, but I don't believe it, for where would the Devil come in? An' besides, he is always sendin' some one to do his work for him. When he drove Adam from the Garden of Eden on account o' his mutiny, he told off an angel to guard the gangway for him. When he gave the Ten Commandments to the Children of Israel, Moses was his first mate. When he wanted to warn Joseph of the storm that was brewin' against the Child Jesus, he sent an angel: and you'll remember that the Master, even after his resurrection and ascension into heaven, told Paul to take his sailin' orders from Ananias. I tell ye, parson, the captain can't be on deck all the time, and neither can he be in all parts of the ship at the same time."

All stared at the captain incredulously. As no one vouchsafed an answer, the captain went on:

"And then, too, parson, does it sound reasonable to you that God would be in the whisky joints and gamblin' dens, to say nothin' of the bad houses—"

"You seem to be pretty well informed," objected the minister. "I wonder where you get all those foolish ideas," he asked severely.

"From up above—an' right here," answered the captain, solemnly tapping his forehead. "Good common-sense along with the grace o' God is my formula, sir."

"It's a good thing that we don't all believe as you do," retorted the Reverend heatedly. "I declare, I've never heard such blasphemy before in all my born days!"

"Blasphemy, you calls it, sir? Well, then, what do you think of this: You say God don't have body, parts, or passions; then I ask, what is he? In whose image are we made? Why, sir, the very man you quoted from in the beginning says he is good an' merciful. The Commandment says he is a jealous God. And above all, sir, the Good Book which you profess to explain with such a heap o' learnin' says that 'God so loved the world that he gave his Only Begotten Son.' I want to tell ye that I believe with all my might that we look like God. What does it mean when we call him 'Father,' if he ain't the same kind o' bein' that we are?"

"Nonsense!" snapped the pastor. "Those things are merely figurative. We are made in his spiritual image; and as I don't care to have such talk in my house,and the carriage has just driven up, you will not mind if I say good-afternoon, as I have some important matters to attend to. You may send the suit back at your convenience."

"Oh, Pastor Arthur," murmured Mrs. Whitman, "I want to assure you that I appreciate what both you and Mr. Russel have done for us. We all feel deeply indebted to you, I am sure." The others nodded assent.

"Goodby, and God bless you," said he, shaking hands with Mrs. Whitman and her daughter, but contriving to avoid the captain's proffered hand.

"Walter, you were certainly foolish to take the ferry when you knew the water was high," scolded his aunt as he came into the house.

"Let the boy alone, Angie," counseled her husband. "He's been nearly drowned, and has listened to a religious argument—all in one day—so I guess that's about enough excitement for a while."

"Who's been arguing about religion now?" she asked sharply.

"My minister and Captain Robbins," replied Walter. "The captain argued that God was just like us, and that he couldn't be all over the world at the same time. Pastor Arthur got mad at the captain and wouldn't shake hands when he left."

"I don't blame your minister. I've heard something of old Robbins' ideas, and it's all tomfoolery."

"Well, you know aunty, it does seem reasonable, when you come to think of it, that if we are made in the image of God, he must look like us and we like him. I—"

"Enough of such talk!" interrupted his aunt vehemently. Whose suit is that you've got on," she asked, changing the subject abruptly.

"The minister's."

"Well, you'd better get into your old brown suit," she advised, her voice softening. "It's too bad you had on your best suit. I guess it was pretty hard for you out on the river."

Shaking his head, Uncle Billy turned away, reflecting, for perhaps the thousandth time, that religion, instead of uniting human souls in a common bond of brotherhood, had operated to divide humanity into a dozen great systems of worship and hundreds of sects, Christianity outdoing all the other systems in the multitude of its contending divisions.

(To be continued.)

BABY BROTHER:

Fleet as a deer
  Was my baby brother,
All over the place
  Worrying mother.

Laughing or crying,
  Mischievous still,
Tumbling ever,
  Like Jack and Jill.

Oh! but we love you,
  Noisy elf,
We'll follow and guard you,
  In spite of yourself.

Abbie R. Madsen.

New Issue of the Book of Mormon.

Every member of the Church will rejoice to see our beloved Book of Mormon set up in beautiful form, finish and completeness. Helps and references are furnished the eager student which have been needed and longed for lo! these many years. Those who have performed this patient, loving, yet strenuous task have acquitted themselves with honor to the Church and credit to themselves. We express gratitude to the presiding authorities and to all concerned.

OFFICIAL ANNOUNCEMENT.

We are pleased to announce a new issue of the Book of Mormon.

From the time of its first publication, in 1830, to the present, the demand for this volume of Scripture has been constantly increasing.

So many imprints have been taken from the several sets of old plates that all of these have become defectively worn, and the preparation of a new set of electrotypes was deemed imperative.

The necessary re-setting of type afforded an opportunity of making several improvements in bookmaking details. Among these improvements the following are worthy of special mention:

1. Instead of the small type heretofore used, the text of the new issue is printed from 8-point Bible-type, which produces a large bold-faced letter, particularly clear and easy to read.

2. The text is set in two columns to the page, Bible style, thus presenting short lines, which are easily followed, instead of the long lines of full-page width hitherto used.

3. Each chapter is preceded by a concise heading, embodying its principal contents.

4. The designation of book and chapter at the top of each page has been simplified and made much more serviceable than the old style.

5. The foot-note references have been carefully revised, and in some instances, amplified.

6. At the bottom of each page, excepting only the Book of Ether, the chronology of principal events is given, as such a time "B. C.," or "A. D." The years are distinguished as exact or approximate specifications according to the information furnished by the Book of Mormon itself.

7. Preceding the text is a "Brief Analysis of the Book of Mormon," which will greatly assist the reader in comprehending the relations of the several divisions or "books" to each other.

8. Also preceding the text, appears a comprehensive account of the "Origin of the Book of Mormon," which is couched, almost entirely, in the words of the inspired translator, Joseph Smith, the Prophet.

9. Following the text is a "Synopsis of Chapters," and other helps.

10. A "Pronouncing Vocabulary" gives a simple and consistent pronunciation of practically every proper name, and of some other words, of Book of Mormon origin.

11. What promises to be one of the most helpful features of the new issue is the comprehensive "Index," comprising sixty-eight columns of reference date, grouped both according to subjects and to important passages. The need of an index to the Book of Mormon has long been yearningly felt and strongly expressed. We doubt not that this addendum to the volume will be greatly appreciated.

The first edition from the new plates is printed on paper of superior quality, and is supplied in a variety of better-class bindings.

We trust the publication of the Book of Mormon in this improved form will result in a more devoted study of this distinctive volume of Holy Scripture, and in a fuller application of its saving precepts and principles in the lives of our people and amongst all who read it.

HEBER J. GRANT,
ANTHON H. LUND,
CHARLES W. PENROSE,
First Presidency.

Salt Lake City, Utah, Dec. 24, 1920.

Few of our people realize the magnificent service rendered to the Church as a whole, and to every organization in the Church, by the published Biographical Encyclopedia, which has been edited and put out, at some personal loss, by our gifted and great historian, Andrew Jenson. The last volume of the Biographical Encyclopedia contains more of the brief sketches and pictures of various leading men and women in the Church. All people who ever write or read history, who want facts concerning friends, relatives or leaders, who study lessons or prepare data of any kind, will find these volumes of inestimable value. We commend them to every Relief Society in the Church, and suggest their purchase for the Relief Society Library.

The War in Heaven

By Lizzie O. Borgeson White

One of the noble women of our Church wrote, in part:

"For a wise and glorious purpose
Thou hast placed me here on earth,
And withheld the recollection
Of my former friends and birth,
Yet oftimes a secret something
Whispered, 'You're a stranger here,'
And I felt that I had wandered
From a more exalted sphere."

What blessed thought it is to know that we are somebody —that we are sons and daughters of God and were permitted to come to earth as mortals to be tested so that we might go on to eternal progression.

Sometimes I picture mentally that great council in heaven which we all attended: I see our brother Lucifer come forth and make an eloquent speech in which he offers to save us all unconditionally, but his plan does not meet with the approval of our heavenly Father and is rejected; then another brother, Jesus Christ, submits his plan of conditional salvation, which is accepted, and he is, there and then, delegated to become our Redeemer on the earth that is to be created for us. As a consequence there is war in heaven.

The Bible tells us, "To be born is to be judged," and that being the case, we can be safe in believing that we who are permitted to enjoy this earth-life fought for Christ's plan, and we were no doubt grieved to see our brother Lucifer take the stand he did against our heavenly Father and Jesus Christ and win over to him one-third of our brothers and sisters whom I am sure we loved. It must have been equally pitiable to see another third of those brothers and sisters in the spirit world stand by and look on too cowardly to take sides—satisfied with whatever plan might be adopted. Victory was with our Savior, as it will ever be; Lucifer and his followers were cast out and were to be cursed by not being permitted to inhabit mortal tabernacles —in other words, their progression was there and then stopped.

But the terrific fight between right and wrong has been going on, ever since; with us poor mortals it is going on daily right within ourselves. According to Wilford Woodruff's way of reckoning, each one of us has some one hundred fallen spirits to encounter while undergoing the tests of the second estate. But this ought not to frighten us when we stop to consider the

provisions made in that wonderful plan of redemption whereby we might have the Spirit of the Lord, and furthermore the gift of the Holy Ghost as a constant guide to lead us into the paths of right, if we will only remain faithful still to our Savior. An understanding of life, the purpose of life, and our mission here on earth will bring us joy unspeakable both in this life and hereafter.

I will relate a little incident which came to my attention some time ago:

A young man, woman, and two children moved into the neighborhood where I was then living. Before I went to work in the morning, and after returning in the afternoon, I could hear her siging sweet lullabys to the children. I felt interested in meeting this young woman, and after making her acquaintance I learned that she had given up a musical career in the east to become a real home-maker. As our acquaintanceship grew, I occasionally offered to stay with the children in order that she and her husband might have an evening out together. One evening when she and her husband returned, the young woman was not in her usual happy mood. She said they had been to see the photoplay, "Where are my Children?" and suggested that if I went to see it the following evening, she would sometime like to discuss the plot, etc., with me.

Within a week thereafter she invited me to come and spend an evening with her, after her husband had gone to work. In discussing the story, as she had previously suggested, it gave me a chance to introduce "Mormonism," and the pre-existence of our spirits. In concluding my talk I told her I agreed perfectly with Ella Wheeler Wilcox's sentiment, in "Revealing Angels," concerning those individuals who invite spirits to earth and then are cruel enough to deny them bodies.

The poor woman broke down and wept and asked, "Then that's what you think of me?"

I could hardly believe her confession, and could not refrain from crying with her as between sobs she told me that some few weeks before coming to that neighborhood her husband had insisted that if they had any more children he would leave her, and that she had consented to a criminal operation in order that the two children already born might be provided for; she said many times she had regretted her act, but not until she had seen the play, "Where are my Children?" had she realized what a serious matter it was.

"What will be my punishment?" she asked pathetically.

I was not her judge, and told her it was a matter to be settled between her and her Lord, but that in judging her I believed he would be as merciful as he is just.

Poor woman, she suffered hell all right here on earth, and was willing to do anything, she said, that she might learn more of the real purpose of life.

Coming a little nearer home. As I look into the face of a beautiful little girl whom the good Lord has entrusted into my care, I feel a prayer of thanksgiving for the Lord's tender mercies in my behalf that I had been led to act wisely. During the winter and early spring of 1920, I was told by a doctor that I must be operated on or become paralyzed or otherwise have my health impaired, and never could experience the joy of motherhood until I had had the operation attended to. But doctors might sometimes be mistaken no matter how learned they are: so, before consenting to the operation, I decided to invest a little money in a railroad ticket from a neighboring state to Salt Lake City to consult an uncle, who was a physician. He had just been removed from a hospital himself, and advised me to forget about the contemplated operation for the time being and let my intended visit with my mother, sisters and brothers, in my old home, be as pleasant as possible. Very sensible advice it proved to be; I spent the first summer in some ten or eleven years in the dear old home where I was born, and had pleasant childhood experiences, and in the early fall a spirit left its home in that "most exalted sphere" with a sweet message of peace and joy for me. And as for operation, the doctor's forebodings didn't come to fulfilment, and "I thank my lucky star" he didn't frighten me into doing something that I might have regretted forever by consenting to an operation at that time. I have not felt so well, either physically and spiritually, since returning from a mission to the east some five years ago, and who wouldn't after receiving such a blessing?

DR. HUGHES NEW BOOK OF POEMS.

The Canadian poet and publicist, Dr. James L. Hughes has another volume of lyrics—this time tuning his lyre to love-notes both joyous and pure. The chord he strikes is universal in its appeal and each heart may find its own emotions mirrored in "Love Memories." The publishers are Warwick Brothers and Rutter of Toronto. The book is eminently a gift from one who loves to one who is loved. We commend it to our readers.

World Happenings

By James H. Anderson

Italy voted in November, 1920, to give equal suffrage to women.

The American Congress proposed to stop immigration from Europe in the near future.

Home-rule for Ireland was adopted by the British parliament in December, but peace there is not assured.

A. Lucy Stone, weight 668 pounds, said to be the heaviest woman in the world, died at Bristol, England, in November.

In Ireland, Sunday, November 21, is chronicled as "bloody Sunday," because of the murders and riots, particularly in Dublin.

In Utah, at the November election, of 58 candidates for the legislature, the Republicans elected 57. In Idaho, the Republicans elected 90 out of 98.

Queen Mary of Great Britain trims the hats of her daughter, Princess Mary, and it is said makes a very tasteful job of it. The princess is a grown-up young lady.

Jews and Catholics are developing much antagonism to each other about Palestine, according to the trend of affairs in the middle and southern European nations.

John D. Rockefeller, the Philadelphia oil king, had given $475,000,000 to educational institutions up to the end of 1920, thus making beneficial use of his wealth.

In Salem, Oregon, there were reported to have been 700 cases of typhoid fever, in November, in less than 10,000 population, or one person in every 13 in the city.

Soviet government in Russia is developing from a mass of pure democracy of the working class to a representative government in which all classes may have a voice.

In China, it is computed that 20,000,000 people are famine sufferers, and parents are selling their children to anyone who will promise to keep them from starvation.

Charles R. Mabey, a native of Bountiful, Utah, became Governor of Utah on January 3, 1921, having been elected in November, 1920, for a term of four years.

A wave of crime, including murders, burglaries, crimes against young women, and similar atrocities, swept over the large cities of the United States the closing months of 1920.

The Greek elections in November overthrew the Venizelist party and recalled King Constantine, whom the entente allies had deposed. Constantine resumed the throne in December.

In Utah and other western states, legislation is sought to check the double brevity in bathing suits. The scrimp suits worn by men bathers are more offensive than even those of women.

"*Psychical life* is immortal," is the announcement of the German medical specialist, Carl Ludwig Sleich, in December, and he proceeds to prove it. That is the Bible teaching, from Genesis on

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Ancient stone relics confirming the account of the destruction of Sennacherib's army as given in the Bible (2 Kings 19, B. C. 710), were brought from Palestine to England in November, 1920.

A mail train robbery, the greatest known in the United States, was committed in Iowa in November, by three boys under the age of twenty years. Most of the loot of $3,500,000 was recovered.

Anite Erhman, 26 years of age, niece of a former president of the republic of Panama, is said to be the brightest and most influential person in Panama politics, and to be in no sense an ambitious intriguer.

President Wilson accepted the league of nations invitation to arbitrate between Turkey and Armenia, but in December the Russian soviet took control of Armenia, so that this latter nation does not now exist.

At Zion City, Illinois, the women members of the congregation who come into church in abbreviated fashionable attire are covered, by attendants, with shawls to eliminate the undue display of female charms.

Terence McSwiney, lord mayor of Cork, Ireland, succeeded in starving himself to death on the 47th day of his hunger strike in a London prison, where he was confined for his connection with the Irish troubles.

France, Great Britain and Italy entered into a triple alliance in November, for the preservation of each others' interests in Western Asia. This pact is claimed to be a violation of the League of Nations arrangements.

President-elect Harding announced in a public address in December that he did not "think a government can be just if it does not have, somehow, a contact with the omnipotent God." See Book of Mormon, Ether 2:12.

Earthquakes on December 17 and 18 took a toll of over 3,000 lives, Asia, South America, Africa, and Southern Europe, being affected. The heaviest loss, 2,000, was in China, then 500 in Argentina, and 200 in the Balkan States.

France now claims that if the $46,000,000,000 German indemnity be not paid promptly, France, and possibly all Europe, will be brought down in financial ruin. Viewing Germany as the financial savior of Europe is a strange parody, with the events of the past seven years.

The Sheik-ul-Islam, chief ecclesiastical authority in Turkey, has forbidden Moslem women to be seen in public with men or to be employed in an establishment with men. He also forbids all Moslems to enter into the wine trade or to make wine. The order is in the interest of morality.

Judge Rutherford, of New York, president of a Bible students association, is making a world tour as a lecturer, and is announcing that the present world troubles "will end in the year 1925, and from then on this will be a new world in which millions will know perpetual life and peace and happiness on earth." He makes his computations from the Bible, with merely a supposable and manifestly uncertain starting point.

Notes from the Field

By Amy Brown Lyman

New Zealand Mission.

The following very interesting letter has been received at Relief Society Headquarters, addressed to the mothers of the New Zealand missionaries in Utah and Idaho:

Dear Sisters: A word from the latest arrivals in this mission may be welcomed at home. On the morning of November 9 there assembled on wharf No. 33, at San Francisco, President George S. Taylor and family, Elders Erwin Moser, Gerald Heaton, James Rawson, Wallace Martin, Edward Hayes, of Utah, and Elders Francis Wilcox, Edward Stanger, James Thornton, and Peter Johnson, of Idaho, all ready to sail, with many others for a foreign shore, on the English vessel *Marama*. About noon we set sail with but one familiar face on shore to wave the farewell, Elder Lafayette Holbrook, who will always be remembered as the one home-folk to say adieu. The first day the sailing was beautiful and we were quite happy. By morning the scene had changed; waves were now to be seen, and the sea became rougher hour by hour. Before going on deck we were informed that there was much sickness on board, and we were soon convinced. All day, and for days, there were pale faces and staring eyes. Many good sailors were around as usual, but a few of our party were willing to miss their meals. Soon all were well again and enjoyed the games and pleasures of the deck. For two weeks we saw nothing but the beautiful sunlight, the clouds, and the restless deep. At last, about 4 p. m., November 20, we reached a most beautiful tropical island, Tahiti. We were met by Elders Steedman and Streeper, who welcomed, as new companions two of our party, Elders Martin and Hayes. We all went ashore and spent a very pleasant evening at the L. D. S. Mission Home. Next morning we attended the Sunday school with the elders and Saints of the Island.

Then, at 3 p. m., we sailed, this time with more courage, for now we felt that our trip would soon be over. Two days later we called again at another beautiful island in the tropics—Rarotonga. November 30, at 9:30, we anchored at Wellington. Later we were met by the secretary of this mission, Elder Schwendiman and Elders Buttle, Stallings, Hunsaker and Clark, who were laboring near Wellington and on the South Island. Though strangers, we were soon acquainted, talking about the home land and loved ones. A meeting was held in the evening and next morning we parted, the elders returning to their labors and the new ones going to Taharaite where they are to spend some time

learning the Maori language, and the rest continuing to Auckland, the Mission headquarters. On the way we were met at different stations by Elders Barber, Anderson, Maughan, Hall, Winn, who were well, and greatly enthusiastic over their labors. About 7 a. m. December 2, we were met at the Auckland Station by conference President Willie, assistant secretary Madsen, and Elders Hall and Castleton. Ere long we were welcomed at the Mission Home by Sister Schwendiman and son, Fred. On the boat our boys were noted for their clean, manly habits. They spent some time each day in study, then enjoyed the sports and pleasures of the company. They assisted much with the evening entertainments. Elder Martin pleasing many with his beautiful music. Now, dear mothers, you have nothing to fear in your sons, for they are all splendid young men, and have each a desire in their hearts to do their full duty in carrying on the work of the Lord; but let us have your prayers and best wishes. Your Sister, Ida A. Taylor.

Central States Mission.

At the St. Johns conference, of the Central States Mission, when the new church at 1857 South Wichita, Wichita, Kansas, was dedicated on December 4 and 5, a Relief Society was organized by Mrs. Charlotte T. Bennion with the following officers; Frances W. Kimball, president; Olie Holmes, first counselor; Carrie Julian, second counselor; May Burk, secretary and treasurer; Lulu Thompson, assistant secretary and treasurer. Pesident Samuel O. Bennion and Elder Richard R. Lyman were in attendance at the conference and were the principal speakers. Elder Lyman offered the dedicatory prayer. The twenty-four elders and five lady missionaries who are working in this district were all in attendance, and at the Sunday afternoon session there were present in all, 200, many of the Saints from the surrounding country coming in for the services. The singing was furnished by the Independence choir.

Canadian Mission.

Although Winnipeg branch of this mission is small, the lack in numbers is made up by the interest of the members. The outline of lessons is followed as nearly as possible, and among the activities the members are sewing for busy mothers who have had sickness, and are visiting all sick members, both at the hospital and at home.

European Mission.

In a report from Mrs. Lucy Woodruff Smith, president of the Relief Societies of the European mission, we learn that she

has recently visited branches of the organization in Basel, Lucerne and Bern, Switzerland; Frankfort and Berlin, Germany; Copenhagen, Denmark; and Christiania and Bergen, Norway. The largest organizations of the Relief Society at present are in the Swiss and German mission, that at Berlin having the largest membership of all. They average 100 and 110 at their regular meetings. Mrs. Smith says that the Saints on the continent are deeply interested in human welfare work. The Relief Societies in Basel, and other Swiss cities, have done a very large amount of work for the Saints in Austria and Germany and they are all assisting generally in caring for children. Little children are being sent in relays to Switzerland and to Scandinavian countries to be fed for a season, and then returned to their home. People receiving the children must guarantee their railroad fare both ways, and, of course, all expense in caring for them. In France, Switzerland and Germany the people are still eating dark bread. When the new harvest is gathered, they hope to have a change. The new mission house in Basel is a credit to the Church, and has been kept in splendid condition by President and Mrs. Cannon.

Wasatch Stake.

The Wasatch stake is the first to send in annual membership dues for 1921. The check covered 100% for this stake.

Pocatello Stake.

On December 3, the officers and members in the Pocatello stake gave a testimonial to their former officers, Mrs. Emily Gladwin; her counselors, Elizabeth Priest and Sarah E. Clark and the secretary-treasurer, Mary Ann Edgley. Two hundred fifty were in attendance. After a very interesting program a luncheon was served and old time dances were indulged in. The guests of honor were all presented with beautiful finger rings.

San Luis Stake.

A great loss has been sustained in the death of Mary Holman, who passed away last August while in Utah, where she had been called to her mother's death bed. Three weeks after the death of her mother, Mrs. Holman passed away. Her body was taken home to Manassa for burial. The funeral was one of the largest and most impressive ever held in the stake. Mrs. Holman was greatly beloved by all who knew her and will be greaty missed in Relief Society and community circles.

Cache and Logan Stakes.

Tuesday afternoon, November 16, the members of the Cache and Logan stake Relief Societies held a testimonial for the retiring president, Lucy Cardon and her board. President Ellen Barber conducted the exercises. Mrs. Cardon's favorite hymns were sung: "How firm a foundation," "Our mountain home so dear," "Truth reflects upon our senses." The address of welcome was given by Mrs. Martha W. Carlisle, in which she reviewed the long and useful life of Mrs. Cardon, how she had joined the Relief Society when it was first organized in Logan, while she was but a girl, and had labored as an officer for 43 years in the Cache stake. Mention was made of Mrs. Mary E. Smith, who had served as Mrs. Cardon's secretary for 27 years, and of Julia Blair, who had served as treasurer. Mrs. Cardon's board had always been united and labored harmoniously for the best good of the work. Attention was called to the fact that although Mrs. Cardon had been very active in Relief Society work and had for years officiated in the Logan temple, she had brought up a large family of excellent children. President Budge referred to the great faith and spirituality of Mrs. Cardon, and of her even temperament and good poise. President Joseph E. Cardon spoke of Mrs. Cardon as a neighbor, calling attention to her patience with their boyish pranks as children and to her genial good nature. Mrs. Lizzie Owen of Cache stake made a short talk naming the guests of honor of the day as President Lucy S. Cardon, Counselors Margaret Morrell and Kinnie B. Caine, Mary E. Smith and Ruth E. Moench, who were each presented with a token from the members. A reading was given by Mrs. Lulu Farrell, a solo by Mrs. Jane Thatcher, and an organ solo by Professor Clark. The opening and closing prayers were offered by Elders John E. Carlisle and John T. Caine.

Rigby Stake.

The following interesting items were taken from reports given at a very profitable conference held in Rigby stake on December 3, at which the attendance was excellent, in spite of the disagreeable weather; Mrs. Ann Raymond and Mrs. Elizabeth Cotrell, district teachers in the Menan ward, in visiting two districts, traveled 33 miles; two wards, the Rigby first and second tied with the exception of a fraction of one percent in favor of Rigby second, on 100% ward teaching for the past year, for which a book, *Articles of Faith* by Talmage, was given by the stake board as a prize for this excellent work. The ward receiving the prize, and which was organized ten months ago with

44 members, has a present membership of 95 with 51 average attendance: 63 subscriptions for the *Magazine* are taken in the ward. The following ward committees are giving excellent service; a sewing committee for the work meeting, and a committee to look after the sick and to assist where there is death. During the ten months their receipts have amounted to $787.82.

Idaho Stake.

Following is the program of the Relief Society ward conferences, which have been held in the various wards of the Idaho stake; Book of Mormon lesson, by ward member; Vocal music, by ward members; Short talks on prayer, by Stake Board member; Short talks on chaperonage, by Stake Board member; singing by ward choir, benediction by Relief Society member.

North Davis Stake.

The following excellent outline was furnished the visiting teachers of the North Davis stake by the Stake Board, to be used on their visits for the month of January, 1921.

THE WORD OF WISDOM

1. What is the "Word of Wisdom?" (Read Sec. 89 of the Doctrine and Covenants.) (1) A revelation given to the Prophet Joseph Smith, February 27, 1832. (2) What things are condemned in the "Word of Wisdom?" a. Wine and strong drinks. b. Tobacco. c. Hot drinks. d. Excessive or heavy use of meat. (3) Things recommended by the "Word of Wisdom." a. Herbs and fruits. b. Meat in proper amounts and during the appropriate seasons. c. Grains and vegetables.

2. Purpose of the revelation. (1) For "temporal salvation of all Saints in the last days." a. As a means of securing and preserving health and strength. b. To keep the body clean and pure.

3. Promises made to those who keep this law. (1, Health; (2) Wisdom and treasures of knowledge; (3) Great vitality—shall run and not be weary; (4) Long life.

4. Ways in which the principles of "Word of Wisdom" is being most commonly violated among our people. (1) Alarming increase in use of tobacco. (2) Common use of hot drinks, (especially tea and coffee). (3) Heavy use of meat.

5. How can we bring about a better observance of this principle? (1) Through convincing individual members of the Church that: a. The use of anything forbidden by this law

impairs the health and strength of the body and makes one a prey for disease; b. One's mind is less fit; c. No person can do his best as a citizen, a student, a workman, or a member of his Church unless he observes this law; d. God requires obedience to this principle by all who love and respect him.

Special Health Lectures.

During the month of December, special health lectures were given to the combined Relief Societies of the Salt Lake City stakes by Miss Charlotte Dancy, former superintendent of nurses at the L. D. S. Hospital, and now a lecturer on health, Utah Agricultural College. The subjects were, Elimination, Tonsilitis, Dress, and Hydrotherapy. Demonstrations were given in connection with the lectures and much practical information was gained which will be most beneficial in the families of those who availed themselves of the splendid course.

PAPAGO INDIAN RELIEF SOCIETY.

Maricopa Stake.

The Papago Indian Branch recently held a fair and bazaar, at the reservation school, for the purpose of raising funds for the society. They realized over $80. In connection with the bazaar they sold sandwiches, molasses cake, and soft drinks colored with berries. At the stake board rummage sale, they, with each of the other wards, had charge of a booth which they deco-

rated and supervised. Papago Branch has donated $40 toward the Arizona temple. Mrs. Nellie San Tao, a graduate of the Phoenix Indian school, is president of this branch.

FAIR EXHIBIT OF PAPAGO INDIANS.

THE GLORY OF ADVERSITY

By Helen Kimball Orgill

It seems we mortals must have sorrows,
Stern trials, disappointments, too,
That we may be drawn nearer Heaven
And keep the narrow way in view.

We're like the plant found in the garden,
Which must be crushed, e'er its perfume
Can fill the air with richest sweetness,
Complete the glory of its bloom.

Then let us not be ever striving
For pleasures unalloyed, each day,
Look up, be brave, both storm and sunshine
Are found along the narrow way.

EDITORIAL

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Motto—Charity Never Faileth

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Room 29, Bishop's Building, Salt Lake City, Utah

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AM I A FAILURE?

The sensitive, earnest worker faces occasionally the bitter question of personal success or personal failure. The difficulty with the question is always the individual bias with which it is answered. There is no man in this Church and kingdom, and certainly no woman, who does not feel a sense of failure more or less often. Moroni tells us that the Lord gives us weaknesses, that we may approach more nearly to him. And Nephi's marvelous prayer portrays his own weakness and anguish of spirit; first describing the wonderful experiences through which the Lord had glorified him, he then exclaims (II Nephi 4:26, 28):

"O then, if I have seen so great things: if the Lord, in his condescension unto the children of men, hath visited me in so much mercy, why should my heart weep, and my soul linger in the valley of sorrow, and my flesh wast away, and my strength slacken, because of mine afflictions?"

"And why should I yield to sin, because of my flesh? Yea, why should I give way to temptations, that the evil one have place in my heart, to destroy my peace and afflict my soul?"

Men who have been measurably unsuccessful in business, women who have lacked opportunity for culture, or both, who have gifts without an opportunity of using those gifts, are too often the victims of great depression of spirit. Every man whose ambitions reach to the skies finds the measurable failure of his

mortal power to encompass the object of his righteous ambition. Children fail to take the counsel of their parents and parents grieve bitterly, both because of sorrow at the child's wrong-doing and because of the implied failure in the training of the parents. No one who has neither son nor daughter can measure the despair of the father or mother who is powerless to prevent the loved child from taking a downward course, and yet each child is as much a son and daughter of God as we ourselves are.

Adam did not, and apparently could not, prevent the crime of Cain, nor did Noah, Abraham, Isaac or Jacob, much less David, Solomon, Eli, or Elijah, seem able through teaching or example to keep their children in the right path. And what, pray, shall we say of the son of the morning, who rebelled in heaven, where conditions were presumably far more favorable than we have yet had upon this earth?

Let us, once and for all, accept the thought that we must be succored in affliction and tested by temptation and seeming failure ere we have either wisdom or strength to climb the upward path toward heaven and salvation.

The other day a little couplet was quoted in a newspaper:

"Then welcome each rebuff which turns earth's smoothness rough."

The writer was a seer as well as a poet, and well understood the basic principles of life and the keynote of all progress. The newspaper writer goes on to say:

"I think if a departed spirit really could look back and help the ones who are here, a pathway of progress and usefulness would be pointed out, and no matter how rugged or how thorny that pathway might be, the mortal under advisement would be urged to follow it, regardless of all temporary gain, ease or pleasure."

"The world has an entirely erroneous idea of suffering. Suffering, so called, is but a form of labor. It is either to eradicate grossness or selfishness in ourselves or to overcome outside obstacles."

No man or woman is, or can possibly be, a failure who has striven to do good and struggled to overcome individual temptation. No business man is a failure because he does not make much money. Some are failures who are very rich. No woman who has done her duty as best she could is a failure because she happens to be a poor housekeeper, has had no education, or whose children turn away from the truth. Failures in life are those who permit selfish greed, personal ambition, or spiteful envy to finally conquer and corrode life's fountains, and to prevent personal progress and personal development. These are poor miserable failures. Are you one of them? If not, then let us thank the Lord that the gospel is a gospel of hope, not despair —of constant repentance and regeneration, not final, or eternal, punishment.

BIRTHDAY OF PRESIDENT EMMELINE B. WELLS

Again we are happy to record the coming and going of the birth anniversary, of our wonderful little President, Emmeline B. Wells. She will be ninety-three years old, just when the 28th of February is merging into the 1st of March. All loyal, and loving hearts in this society, join in cordial greetings to our honored president.

She is a living miracle, still hearty and hale, comparatively speaking. She presides over our General Board meetings, and gets about from her hotel room to the office, in her usual way.

Perhaps the most noticeable feature of her long, and useful life has been the undeviating loyalty of her testimony to the mission of the Prophet Joseph Smith and to the cause of woman. In her long career and even today, her ministry is marked by a swift recognition of any suggestion which would destroy or weaken the work of the splendid institution which we call the Relief Society.

The Relief Society has been builded first, upon the initial revelation given to the Prophet Joseph Smith, to organize the women in Nauvoo, March 17, 1842; second, out of the precedents which he and his associates then established and which he declared at that organization should answer for its constitution and by-laws. Out of these two has grown a gracious and lovely structure of precedence and tradition. The rules and plans established by the original society, under the Prophet Joseph Smith, have been built upon through the later labors of Eliza R. Snow, Zina D. H. Young, Bathsheba W. Smith, and their associates under the leadership of Presidents Brigham Young, John Taylor, Wilford Woodruff, Lorenzo Snow, and Joseph F. Smith. But no fundamental changes have been made.

President Emmeline B. Wells has been extremely careful, during her own administration, to protect and carefully preserve the original genius and spirit of this great, and glorious society; she has been willing always that improvements shall be made in non-essentials; glad to permit old truths to be dressed up in new phraseology, and old forms modified to meet changing condition. This sturdy and wise president under the aid and counsel of the presidents of the Church has constantly refused to permit changes which would disintegrate and finally, perhaps, destroy the institution itself, founded under the revelation of God, by the Prophet Joseph Smith. It is this particular service for which our gratitude should extend toward this wise leader and faithful officer.

The General Board joins with every officer and member of the association, in congratulations to our president, and in our prayer ask that our Father will constantly hold her under the pavilion of his protecting love.

Guide Lessons for April

LESSON I.

Theology and Testimony

First Week in April.

SALVATION FOR THE LIVING AND THE DEAD.

CHURCH ORGANIZATION.

All group life must be organized civilly and socially, or chaos would result. One man and one woman may live together, with their family, if it is small, and live without strife, perhaps, for a period, in a desert or on an island. As soon, however, as the family increases, marries and sets up other family groups, there must be rules and regulations, in order to curb the strong and to protect the weak. Two men may want the same thing, and each may have a more or less just claim. Who shall decide between them? Shall they fight it out or refer the case to some trusted third person? No two human beings see things exactly the same. All life is a series of compromises.

The need for organization in civil and social life is duplicated by the need for organization in religious or spiritual life. The laws that underlie human life and its individual complexities are similar to those which underlie life on the other side. If, as we believe, there will be no strife nor confusion in the higher spheres Over There, it is because those who enter the higher spheres over there have learned about the laws which banish strife and confusion and have had strength to live by them. May it not be almost as injurious to society for a weak person to give in and be imposed upon all the time as it is for the strong person to be cruel and selfish in his or her conduct?

There are many laws which pertain to the kingdom of heaven. And there is no line to mark the division between the temporal and the spiritual. Right is right, truth is truth, law is law, here and hereafter. If there is law, there must be those who understand and administer the law. The individual must be protected from the group, while the group must be protected from the individual.

Organization is therefore a vital need of religion. In the dawn of man's history, the father ruled over his family in the patriarchal order and united both civil and religious office in himself. The eldest son carried down the authority and organization. When groups congregated and built cities, more elab-

orate organizations were needed. The ancient world, both Hebrew and Pagan, had complex systems of civil and religious organizations. In the Pagan nations the priestly and civil offices were usually separated. When Moses made his people ready for group life, before they reached Judea, he united the civil and religious offices, in a way, as did Joshua and the Judges. But when Saul became king, and the two offices were divided, they remained so, as long as the Hebrew nation survived. Modern European nations are a compromise. The czar, the kaiser and the English king were, and the king is still, ex-officio heads of the ruling state religion.

According to the *Encyclopedia Britannica,* in the article upon church history, from which we have quoted, we learn that at an early date there were regular officers in this or that local Christian church whether that church was in Asia Minor, Rome, Jerusalem or Egypt. (The Jewish church was disorganized after the crucifixion of the Savior, and has never been organized since with a central authority or corporate government. Each synagogue controls its own affairs and is independent in its activities.)

The Catholic church makes no claim for organization of the higher or Melchizedek Priesthood. The Pope is the ruling "bishop," who claims his office in descent from the original "bishop" of Rome. "Under him are cardinal bishops and bishops in ordinary. The cardinals are the princes and senators of the church, being as well the counselors or the vicars (which means a substitute) in the office of the functions of the pontificate. There are three major orders of the priesthood in the Catholic church and four minor orders. The major orders are bishops, priests, deacons and sub-deacons. The four minor orders are acolytes (an attendant upon a clergyman), exorcists (one who purifies from evil spirits by adjurations and ceremonies), readers, (lecturers in a college or university), and doorkeepers (a porter)." (See *Encyclopedia.*)

The countries are divided into various circuits, each one called a diocese, and each diocese is placed under the charge of a bishop, or his subordinate, an archbishop. Priests or representatives of the bishop of the diocese have charge over the unit congregation of the church called parishes in all towns or cities according to the size of the unit.

Early in the second century the three permanent officers of the church were the bishop, presbyter (or priest) and the deacon. Their offices were needed to administer charity, direct public services, and to discipline offenders. The bishops themselves were "substitutes" for the apostles and prophets, some of whom it is said still lived in the early second century. About the end of the second century, because of an uproar raised by a

sect known as the Gnostics, who claimed they had superior knowledge, an assembly of the various bishops was held; and this assembly made up the canon of scripture and issued what is known as the "Apostles' Creed," which is still the basis of orthodox church creeds.

Next came the claim of "Apostolic Succession," toward the beginning of the third century. At first each congregation was an individual unit, and the bishop who presided over it, rendered no special obedience to any particular council or synod or higher authority.

Finally, in the middle of the third century, it was found necessary to establish "a Diocesan Episcopacy," which means a collective body of bishops, who were to consult and decide upon church matters.

In the fourth century authority began centralizing in cities. The elders or presbyters were not independent officers, but were representatives of the bishops. The bishop alone had the right to direct and control, until after the synod (a conference or assembly) was established, when the synod government became the rule. A great general synod or conference was held at Nice, 325 A. D. Even then, however, the authority had not centralized in Rome. Constantinople and Rome divided up the chief honor and authority.

In the fifth century the Roman Episcopate, or directing authority, developed into the Papacy under the Emperor Augustine. Then came Constantine with his grafting of heathen customs into the primitive forms and ceremonies of the Christian church, and his making the Christian religion the state religion. The result was a compound or mixture of Roman, heathen religious customs and the Christian rites and principles taught by Christ and his apostles.

The Protestant churches, led by the various reformers, Luther, Calvin, Wesley, Wycliff, etc., in the seventeenth century protested against, first, the infallibility of the Pope who claimed and still claims the right to pass final judgment on all religious matters; and second, they rebelled against the many wicked practices which had crept into the church because of its long apostate condition.

Among these were the selling of indulgences, the worship of the virgin Mary, the doctrine of "transubstantiation," which means that the bread and wine become the very flesh and the very blood of the Savior, through a miracle, when the sacrament is blessed by the officiating priest.

The organization of the various Protestant Christian sects differs greatly. They are divided into three forms of religious group life. First: *Episcopacy* (diocesan) represents the prin-

ciple of official rule, in a monarchial form. The Catholics, Church of England and other Episcopalian churches form this group. *Presbyterianism* stands for the rule of an official aristocracy exercising collective control through an ascending series of ecclesiastical courts. All the various sects of Presbyterians, Baptists, Methodists, and their offshoots, belong to this second group. *Congregationalism* represents the principle of democracy in religion. Each local congregation of believers is a miniature church. The first and second group confine all priestly functions and ordinances to the governing officers. The third group asserts a common so-called priestly function for every male member. The Pilgrims and Puritans were all Congregationalists, and Harvard, and Yale Colleges were founded as Congregational schools. The Unitarians are an outgrowth of the Congregationalists. The old English Episcopal church follows closely the Catholic form of organization, having its government vested in bishops, archbishops and pastors, while the English king is the nominal head of the church.

Consider the simple organization of the Church of Jesus Christ of Latter-day Saints, as revealed to the Prophet Joseph Smith. There was an almost immediate growth of organization each step revealed to the Prophet, while both the Catholic and Protestant churches took centuries to formulate their plans. Within five years came the revelations which are found in the Doctrine and Covenants in Sections 20, 84, and especially 107.

The Priesthood is the power of God to officiate in the ordinances, while the various offices grow out of the Melchizedek and Aaronic Priesthood, naturally and logically. (See Section 107.)

Nothing can exceed the close-knit organization of this Church, except that more perfected form which doubtless will be found on the other side in the celestial kingdom.

Students of sociology and history all unite in admiration and respect for our perfect Church organization which no man could devise, but which was revealed direct from heaven.

This Church is organized on the perfect balance of the three essentials: First: divine authority; second: group control; third: personal or individual consent. God himself revealed the pattern and chose the first officers or representatives himself. The unit of the organization is the family, presided over by a man generally holding the Priesthood. Not a Priesthood held by a few men only, chosen by themselves, or by a governing body of men, but a Priesthood held by practically every man who reaches the age of discretion.

The mother directs the children and the father counsels and directs his family. He in turn is usually connected with a quo-

rum of the Priesthood. Each grade of the Priesthood is a separate entity but is presided over by a presidency, and each grade from the deacon to the apostleship is in turn subject to the counsel, advice and leadership of the one next higher in authority. This plan somewhat resembles the organization of that great apostate body, the Catholic church. When, however, the Catholics reached the Pope, in their upward climb for authority, they had to make him infallible or perfect in his sphere of governing activity. Note the beauty and simplicity of the gospel plan; the Lord tells the prophet, in the Section (107) we have just quoted, how it is that each step leads up and up from the deacon till we come to the "President of the High Priesthood." Thus making of Church an eternal round with Christ the great High Priest as the eternal head. The following is from Doctrine and Covenants Section 107:82, 83, 84.

"And inasmuch as a President of the High Priesthood shall transgress, he shall be had in remembrance before the common council of the Church, who shall be assisted by twelve counselors of the High Priesthood;

"And their decision upon his head shall be an end of controversy concerning him."

"Thus, none shall be exempted from the justice and the laws of God, that all things may be done in order and in solemnity before him, according to truth and righteousness."

The various offices in the two Priesthoods, are clearly defined in this revelation, the deacon, teacher and priest in the Aaronic Priesthood, with the bishop as presiding ward officer, the elder, high priest and seventy, with the Twelve Apostles and the First Presidency of the Church presiding over all quorums and offices of the Priesthood. Later came the organization which placed the women in their supplementary fields of public activity; the Relief Society, Y. L. M. I. A., and Primary Association. Thus every individual in the Church has a place in its active operation, sharing the responsibility and the authority. Nor did a council of men outline and define these offices and degrees as the Council of Nice did for the distracted and quarrel-torn early Christian congregations in the fourth century. The Lord revealed the order of the Priesthood, in all its bounds and possibilities to the prophet as defined in Section 107.

The officers in our Church are brought before the local and general conferences of the Church for the suffrages of each member, men and women, at least twice every year. There is a complete harmony or blending of both group and individual right in this divinely organized Church. We should study the organization and order of the Priesthood as it forms one of the strongest testimonies possible to the divinity of the work.

Thus is united the pure democratic form of government with the pure monarchial form, the people governing themselves, yet each amenable to that authority which finally centers in Christ our Lord.

QUESTIONS.

1. What do you mean by organization?
2. What can you say of the organization of the Church in the Savior's day? (See *Ready Reference.*)
3. Who commissioned Peter?
4. Describe the organization of the Roman Catholic church.
5. What was the Reformation?
6. How are the Protestant churches organized?
7. Describe the organization of this Church.
8. What do you mean by group-form of organization?
9. How is the individual right or agency maintained in our Church organization? (See Sec. 26:2, Doc. and Cov.)
10. What is woman's place in the Church organization?

LESSON II.

Work and Business

(SECOND WEEK IN APRIL.)

LESSON III.

Literature

(THIRD WEEK IN APRIL.)

THE MORNING BREAKS, THE SHADOWS FLEE.

The first issue of the *Millennial Star,* edited by Parley P. Pratt, was given to the world in May, 1840, ten years after the organization of the Church, and four years before the martyrdom of the Prophet Joseph Smith.

It will be eighty-one years this coming May since the *Star* was first published, thus making it the oldest Church periodical issued up to date, as no other Church publication has extended over a similar period of time.

It was on the outer cover of the first issue of the *Millennial Star* that the hymn, "The morning breaks, the shadows flee" was first printed. It is safe to say that few periodicals have made their bow to the world with anything comparable to this hymn.

There are forty-four of Parley P. Pratt's hymns published in the Latter-day Saint hymn book, a greater number from his pen than the pen of any other author. Admitting the excellence of many of his other hymns, he reached his high water mark in this deservedly popular song.

Not all hymns are poems, this hymn is a poem. It gives us a great and exalted message couched in exquisite and effective imagery. To accord with the exaltation of thought and feeling, we have language so heightened in quality, that some critics characterize such lines as poetic flights.

At this point we shall devote a little space to describing two figures of speech generally employed by poets, for the embellishment of their verse, namely, the comparison and the metaphor.

A comparison recognizes a likeness between two given things and expresses the resemblance. One of the exquisite comparisons of literature is found in Lowell's "Vision of Sir Launfal," reading,

> "His words were shed softer than leaves from the pine,
> And they fell on Sir Launfal like snows on the brine."

It is difficult to think of anything falling softer than snows on the brine. A metaphor states one thing in terms of another, an allegory is nothing more than an extended metaphor. When Shakespeare had one of his characters say, "Night's candles are burnt out," he used a metaphor, we know that he means the stars are no longer visible, and that the dawn is appearing, but we are greatly pleased to have the stars called candles. It is evident that he is telling us one thing in terms of another, and it gives us a pleasant surprise.

The metaphor is frequently employed in poetic composition, and very heightened prose discourse. Elder Pratt makes good use of this figurative speech because of its rare beauty and effectiveness.

The hymn is very fittingly given the first place in the hymn book. It is small wonder indeed that it should have attracted both George Careless, and Evan Stephens; both composers having set it to music.

The story of the Careless music is interesting. Professor Careless was the leader of the choir of the London branch, while he was in England, a choir of which the London Saints were justly proud.

He came to America in 1864, on a ship called the *Hudson*. On that vessel was a group of people who had sung in his London choir. The Careless music to "The morning breaks, the shadows flee" was composed on shipboard and named *Hudson*, which title it bears in the *Latter-day Saints Psalmody*. Elder Careless

gathered his former choir members together, they learned the hymn to the new music, and sang it to the captain of the ship, at the same time presenting him with a copy. The captain expressed himself as very greatly delighted with the composition.

So much by way of history and introduction. Turning to the hymn we find:

"The morning breaks, the shadows flee."

Light seems to be the most natural word to express the coming forth of truth and knowledge, as opposed to ignorance and error, whose usual symbol is darkness. Indeed, so natural is this process of thought that we have the word "light" in enlightenment.

The poet likens the issuing in of the gospel dispensation to a dawn, in all its loveliness—a picture of surpassing beauty—which is dispelling the shade of night. Yet beautiful as is this picture, the emphasis is not upon the physical, but upon the intellectual, and spiritual. The combined power of this picture is only employed to convey the poet's message.

The second line,

"Lo Zion's standard is unfurled,"

carries with it a note of supreme exultation. Then follows the announcement that,

"The dawning of a brighter day
Majestic rises on he world."

The figure as conceived in the first line is carried throughout the stanza, and the dawning is that of a brighter day, spiritually and intellectually, which is the burden of the poet's message.

The second stanza reads:

"The clouds of error disappear,
Before the rays of truth divine,
The glory bursting from afar,
Wide o'er the nations soon will shine."

The figure employed in the first stanza is aptly carried through the second. Again the poet draws his imagery from the sky; the cloud which is dark is the symbol of error.

The first two lines are of prime improtance. The quality of suggestiveness has already been noted in the lessons. Here we have it employed in truly marvelous fashion. Think for an instant how the rays of truth divine have enlightened the world, in relation to the Godhead, the premortal, the mortal, and immortal existences. Is it not at once evident that the suggestive quality of these two lines is poetically inexhaustible?

Then follows that rather extraordinary word, glory, which means resplendent, magnificent, majestic, etc. The three words, "Glory bursting from afar," are a very telling combination of words, hence the very effective lines,

"The glory bursting from afar,
Wide o'er the nations soon will shine."

"The Gentile fulness now comes in,
And Israel's blessings are at hand.
Lo! Judah's remnant, cleansed from sin,
Shall in their promised Canaan stand."

The first line suggests scriptural promises concerning the time of the Gentiles, followed by the thought that Israel has been promised many blessings, which in the light of the restored gospel will be realized.

Nor is Judah to be forgotten, for, cleansed from sin, by her long night of banishment, and severe persecution, she is to be forgiven and returned to her promised Canaan.

This stanza is full on the thought-content side, and from the standpoint of suggestiveness; but it has not the purely literary merit of the first two stanzas.

"Jehovah speaks! let earth give ear,
And Gentile nations turn and live;
His mighty arm is making bare,
His covenant people to receive."

This stanza is a repetition of the supreme message of the hymn, made specific by the expression, "Jehovah speaks." Nothing could possibly have happened as truly startling to the world, as that Jehovah should speak. The world might discover a continent of vast riches, delve into the secrets of science, and change the whole mode of life, but such an experience could not rank in importanc with Jehovah speaking.

Then comes the missionaries' appeal to the Gentile nations:

"Let earth give ear, and Gentile nations turn and live."

Elder Pratt was interested in a great mission; he was editing a missionary journal, and it is perfectly material that the intense appeal of the missionary to the world should appear in this hymn. We should perhaps think it lacking in a very important factor, if we did not discover this appeal to mankind.

Then follows the promise to those who "give ear," that his, Jehovah's mighty arm is making bare, his covenant people to receive."

"Angels from heaven and truth from earth
Have met, and both have record borne;
Thus Zion's light is bursting forth
To bring her ransomed children home.

We expect condensed thought in poetry. This last stanza is a very excellent example of just that very important literary quality, quite indispensable in poetry.

The Church was ten years old when this poem was written; the two most important facts in connection with the Church was that angels had spoken, revealing the Divine will, and that the Book of Mormon had come forth, hence the lines:

> "Angels from heaven and truth from earth
> Have met, and both have record borne."

The last two lines of the hymn are a repetition of the thought, in language not before employed, that truth has come into the world for the ransoming of the children of men.

The figure used in the opening lines has been carried through. The first line says, "The morning breaks," and the last line speaks of "Zion's light bursting forth."

SUMMARY.

In summarizing the literary qualities of this hymn, we note the fact that we have a great message expressed in beautiful and effective imagery; that the verse is pleasing to the ear, and that the quality of suggestiveness reaches the high water mark, in its power to draw on the information and imagination of the reader; that the emotional content is exalted, the diction telling, and the ideas condensed. It is a literary gem that bids fair to survive in Latter-day Saint hymnology and literature, as long as time and eternity shall endure.

SUGGESTIONS AND PROBLEMS.

1. State the message of this hymn in your own language.
2. What is meant by the emotional content of a poem?
3. "The clouds of error disappear before the rays of truth divine." How have the "rays of truth divine" affected the knowledge of the world in relation to the Godhead, preexistence, Christ's divinity, baptism for the living and the dead, marriage, and the life to come?
4. What meaning do you place on the words, the "glory bursting from afar," and "truth from earth have met," etc.?
5. What is a comparison? Give an example.
6. What is a metaphor? Give an example.
7. What words are employed to symbolize knowledge and truth?
8. What words are employed to symbolize ignorance and error?
9. Take your hymn book and select your five favorite hymns from the pen of Parley P. Pratt. Analyze them.
10. Have a member of the class analyze them; give a brief sketch of the life of Parley P. Pratt.

LESSON IV.

Social Service

FOURTH WEEK IN APRIL.

COMMUNITY HEALTH.

Community health is the business of every individual in the community, not, as many appear to believe, the special business of the health officers. Desirable health conditions are secured only through the whole-hearted cooperation of all concerned; organization is essential to the accomplishment of the best results. In every city and town there should be a voluntary association of private individuals to cooperate with the local health officers and the local medical association in the study of diseases prevalent in the community—their source, method of communication, and means of control.

QUESTIONS.

1. Has your community a voluntary citizen's organization for the promotion of health?
2. What proportion of the population does it represent?
3. Does its members include a majority of the community's representative citizens?
4. Do its members cooperate with health officers in trying to prevent spread of disease by (a) obeying sanitary regulations; (b) reporting all cases of communicable diseases, and complying with quarantine requirements?

State boards of health usually control matters pertaining to health conditions, affecting the entire state, for example, drugs and foods; state wide epidemics, etc. In many states the state board controls operation of water and sewage plants. Local boards, however, usually control problems of sanitation and hygiene, and local epidemics. In New York City the board for formulating ordinances consists of a health commissioner, the commissioner of police, and the court physician. Their powers are almost unlimited and their ordinances have the force of law. These ordinances are administered under six heads of business, viz.:

1. Medical inspection, including (a) contagious diseases—disinfection, isolation, quarantine, etc.; (b) School inspection; (c) Child hygiene—infant mortality.
2. Food inspection.
3. Sanitation—draining, plumbing, housing, streets, etc.
4. Vital statistics.

5. Laboratories—antitoxins, etc., research.
6. Records, contracts, publicity.

QUESTIONS.

1. What is the organization and what the powers of the local board in your community?
2. Does the board make free examination of water, milk, and suspected foods?
3. Does it examine free of charge, sputum, etc., from suspected cases of communicable diseases?
4. Does it print for public distribution ordinances bearing on public health?
5. Is the public supplied with information on number of cases of communicable diseases and on resulting deaths?
6. Is it supplied with data on local birth rate and death rate?
7. Does the board of health publish and distribute educational material on health subjects?
8. Does it require reports on cases of communicable disease from: (a) Attending physicians; (b) Superintendents of institutions; (c) Proprietors of hotels; (d) Owners of apartments and dwellings; (e) Superintendents of schools? Are children excluded from school when there are cases of communicable disease in the home?
9. Is the board provided with sufficient funds to do its work efficiently? (Authorities state that 50c to $1 per capita is necessary for this purpose).

Local physicians, especially when organized, constitute one of the most important factors in the betterment of a community's health conditions. This is particularly true in smaller towns where the two or three physicians are often the only health experts in residence.

QUESTIONS.

1. Has your community a medical association?
2. Do its members, collectively and individually, instruct their patients in sanitation, personal hygiene?
3. Do its members, when requested, furnish lectures for mothers' clubs, parent-teacher association, etc.?
4. Do they report to the health officers births, deaths, and cases of communicable diseases?

Among the factors for prevention and control of disease may be mentioned:

1. Community housekeeping, which includes a pure water supply, clean milk, and other food materials, clean markets, clean streets, etc.

2. Hospitals and sanitoria.
3. Clinics.
4. Educational agencies: (a) board of health bulletins and reports; (b) public lectures; (c) health lessons in public schools; (d) public health nurses.

QUESTIONS.

1. What is the source of your town's water supply?
2. Is it adequately protected from contamination?
3. Does the city provide efficient inspection of its milk and food supply?
4. In what manner are garbage, sewage, and filth disposed of?
5. Are the streets kept clean? By what means?
6. Has your community a hospital or sanitorium, or bath? Are they favorably located as regards light, pure air, noise?
7. How are they supported?
8. Are they adequate for the care of the community's sick?

In an effort to show that smoking does not affect the voice for singing, a booklet, issued by The Tobacco Merchants Association of the United States entitled, "About Cigarettes." says: "Caruso smokes cigarettes almost continuously." The press dispatches carried the news that Caruso bursted blood vessels in his throat twice within ten days during the month of December, while singing in New York—another instance showing that increased blood pressure from the effect of nicotine is not desirable. Even though smoking should not noticeably affect the voice of a singer, any school boy or girl knows that a vocalist cannot long continue bursting blood vessels in his throat and "get away with it."

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